March 19

A DOORE OF HOPE, ALSO HOLY AND LOYALL ACTIVITY.

Two Treatises delivered in severall SERMONS, in *Exceſter.*

By

Iohn Bond, Bachelour of the Lawes, and Lecturer in the ſame City.

JUDGES 13. VER. 23.

If the Lord were pleaſed to kill us, he would not have received a burnt-offring and a meat-offring at our hands, neither would he have ſhewed us all theſe things, nor would at this time have told us ſuch things as theſe.

JUDGES 5. VER. 23,24.

Curſe ye Meroz, *(ſaid the Angell of the Lord,) curſe ye bitterly the inhabitants thereof: becauſe they came not to the helpe of the Lord, to the helpe of the Lord againſt the mighty.*

Bleſſed above women ſhall Jael *the wife of* Heber *the* Kenite *be, bleſſed ſhall ſhe be above women in the tent.*

LONDON,

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TO THE

HONOVRABLE THE KNIGHTS, CITIZENS And BURGESSES of the House of COMMONS Assembled in PARLIAMENT:

Honourable and [a] Blessed Patriots: [a] See Mat. 5 9.

AS it was meere duty that first moved mee to preach these Sermons, so it is bare necessity that doth now inforce me to print them; they were preached when I saw the many blessed probabilities and first-fruits of reformation, which God and the King by your hands, did reach forth unto this Nation. For although I did conceive my selfe to be one of the least, and last in the Ministry, as not having yet attained to more yeeres of mine age, then

there are dayes in ſome Moneths, yet I thought my ſelfe old enough to [b] cry Hoſanna to your
Mat. 21. 8, 9. proceedings, and with thoſe Children in the Goſpell, to ſtrow theſe my two Branches in the way of approaching reformation. For how could I further that worke more effectually with God, then by a ſacrifice of thankeſgiving? or with men, then by the Doctrine of Activity? and theſe two, are the generall Contents of both my following Diſcourſes. In the firſt of them, I doe but write an Hiſtory (Epitomie rather) of the Lords mercy, our Soveraignes goodnes, and the proſperous paines of this happy Parliament. In the latter, (which was firſt preached) I doe preſſe mine auditory to bring Bellowes,
[c] Mal. 3. 2. and Fuell, to the [c] refiners fire, and to ſtand cloſe to the particulars of our bleſſed Vow and Proteſtation. Neither doe I wade further in any point then I have a clue from your proceedings to leade me ſafely backe againe. Thus it was meere duty that firſt moved me to cry Hoſanna.

But alas, as we reade in that Goſpell concer-
[d] Mat. 21. 15. ning Chriſts riding into *Ieruſalem*, [d] *that when the Chiefe Prieſts and Scribes ſaw the wonderfull things that he did, and the children crying in the Temple and ſaying Hoſanna, they were ſore diſpleaſed*; ſo I had no ſooner began to deliver theſe notes in pub-

like

like, but preſently I heard, read and felt, the diſpleaſure of a like generation of oppoſites ſorely kindled againſt me. *Troubler, Peſtilent, Sciſmaticall, nay Faction, Sedition, Treaſon*, theſe were ſome of the common titles that by word and writing, were given both to the Preacher and the Sermons. But my comfort is, that the ſame Epithites, ſo unjuſtly wreſted, have beene caſt upon far better Miniſters, long agoe. Thus [c] *Ahab* to *Elijah*, [f] *Tertullus* and the *Iewes* againſt S. *Paul*, and the [g] *Scribes* and *Phariſees* againſt Chriſt himſelf. As for the *Eccleſiaſticall* authority which did convent me for theſe Sermons, (for convented I was,) although I found them and their adherents like [h] *Sampſon* when his head was ſhaven, And that their might to puniſh Innocence was taken away from them, yet I did plainely reade ſo much in their frownes and threats, as doth inforce me to beleeve, that if ever their locks do grow againe, I may expect the [i] houſe about mine eares, for the prevention of which miſchiefe, my ſelfe am perſwaded by friends. Theſe my notes are thus enforced by enemies, to lye at your feete for juſtice, and if I be found an offender, or have committed any thing in theſe papers worthy of death or of bonds, I refuſe not to ſuffer, but if there be none of thoſe things

[c] 1 Kin. 18. 17.
[f] Act. 24. 5, 6, &c.
[g] Luk. 23 1, 2.
[h] Jud. 16. 19.
[i] ver. 27, 29, 30.

whereof theſe accuſe me, nay if (contrariwiſe) the maine cauſe of their malice ſhould appeare to be this, namely that my Sermons are too true, too Parliamentary; then I doe leave it to your grave wiſedomes to conſider, whether or no, the [k] reproaches of them that reproached me do ſeeme (I feare to name it) even to fall upon your proceedings, the ſumme (therefore) of mine humble Epiſtolary Petition is this:

[k] Pſal. 69. 9.

If your high Tribunall ſhall acquit mee for this worke, that then you would further be gratiouſly pleaſed to vouchſafe your *Parliamentary protection*, that ſo both my ſelfe, and Treatiſes may go abroad without danger, and if this *Honourable Houſe* ſhall daigne ſo much as to defend theſe my *Bloſſomes* from thoſe Birds, I doe here vow and devote my future fruites, yea, ſtock and all to your honourable ſervice, meane while I ſhall continue in prayer that the *Wonderfull Counſeller*, the *Prince of Peace*, would ſtill direct, protect your *Counſells*, *Perſons*, carrying you forward over the necks, yea (as hitherto he hath done) upon the backs of his and your enemies, to the accompliſhment of that worke which he hath given you to doe.

From my Study in Exceſter, Feb 5. 1641.

So prayeth your obliged ſpirituall ſervant
JOHN BOND.

To the Reader.

Reader:

THE case was with me in printing these Treatises, as it is with some debtors and defendants, which are in danger of arrests and law suites; they doe suffer themselves to bee pres'd for publike service, that so they may be safe from private Creditors and Adversaries; So these notes of mine having beene molested with many slanderous enemies, when they were preached, and being afraid of unjust after-claps and arreareages, they are now forced, yea frighted to the Presse in their owne defence; And hereby I am made somewhat like that damm in the [a] Poet, which was --- Vulnere fa- [a] Martials Epig.
cta Pareus. Whatsoever errours shall be committed in Printing, for them blame the Stationers and not me, for I may truly say, as he --- Sine me liber ibat
in urbem, I never did so much as reade over that

Copie

Copie which went to the Preſſe, but was faine to ſend the Epiſtles after it. As for the matter contained in theſe Sermons, if it be too thinne for publike view, thanke mine enemies which forced me to make them publike, if thou meeteſt with any thing there that may doe thee good, yet ſtill thanke thoſe enemies; For though the Lectures were mine, yet the booke (as I ſaid) is theirs. Onely here take notice how the divine Providence doth continually beat theſe men with their owne hands, for by endeavouring to crie downe theſe Sermons whilſt they were preaching, they have now cried them up in print, and ſo have ſpread their ſpot a great deale broder by labouring too violently to rub it out. All that I will further ſay unto thee ſhall lie in theſe words, vel perlege, vel neglige, *reade all or none. I am thine as thou likeſt me,*

JOHN BOND.

FEBR. 2. 1641.

At a Committee of the Houſe of Commons for Bookes and Printing.

It is this day Ordered that theſe Sermons be forthwith publiſhed in Print. *Edward Dering.*

A DOORE OF HOPE, ALSO HOLY AND LOYALL ACTIVITY.

PSALME 126. 1,2.

When the Lord turned againe the Captivity of Zion ; *we were like them that dreame.*
Then was our mouth filled with laughter, and our tongue with singing.

THe Occaſion of this *Pſalme* is by the conſent of *Expoſitours* conceived to be the *gratious Edict* and *Proclamation* of King *Cyrus* the *Perſian*, for the free return of the *Iewes* from their *Babiloniſh Captivity*, after ſeventy yeares durance. Of that *Captivitie*, and their *Deliverance*, ſee more fully in the book of *Chronicles*. *The Lord ſtirred up the ſpirit of* Cyrus, *King of* Perſia, *that he made a Proclamation throughout all the Kingdome, and put it alſo in writing, ſaying, Thus ſaith* Cyrus *King of* Perſia, *The Lord God of Heaven hath charged me to build him an houſe in Jeruſalem, which is in* Iudah ; *Who is there among you of all his people ? the Lord his God be with him, and let him goe up.* And ſo in *Ezra* and *Ieremiah*. By all which places (me thinks) we

Occaſion.

2 Chron. 36. 22,23.

Ez. 1 1 &c. to 5
Jer 25.12 &c.
Jer 29.10. &c.

we may ſee our ſtate hitherto expreſſed in the Iewiſh as in a glaſſe, and ſo may whet our attentions and affections, upon the very threſhold of the Diſcourſe with this ſhort *Paralel.*

1. Were they Gods owne ſelected people? ſo are we thus farre, being the only Monarchy and Kingdoms of pure Proteſtants, now ſtanding upon the face of the Earth: for all other people are either no Chriſtians, no pure Proteſtants, or no Kingdome and Monarchy.

2. Was their oppreſſour litterall *Babylon?* whence came our late Apoſtaſyes and diſtractions, but from *Babylon* the myſticall?

3. The only means that they had left were *(præces & lachrymæ)* prayers and teares, beſides a few poore deſpiſed, (but yet active) *Prieſts, Prophets* and *Levites.* And were not our harps and hopes too, hung up upon the willows but a while ago.

Ezr. c. 1 & c 2. Dan. c. 9. Pſ. 137. 1, 2.

4. The manner of their *Deliverance*, it was by *Retortion*, for the *Iews* were freed, and *Babylon* her ſelf became a captive: and is it not ſo with us (according to the ſaying of the *Wiſe man*) *That the righteous is delivered out of trouble, and the wicked cometh in his ſtead?*

Pro. 11. 8.

5. Finally, the end of their freedom was to *build a Temple to their God*; and is it not the hope and prayer of all Saints amongſt us, that our *Deliverance* may end in a glorious reformed Church? Amen: *the Lord God of my Lord the King ſay ſo too.* Thus the very Occaſion of this *Pſalme*, and our *Thankeſgiving* are Paralells. So much for a whet upon the threſhold.

1 Kin. 1. 36.

Diviſion. But let us enter the houſe:

This ſhort ſweet Song doth conſiſt of three parts.

1. An *Exhortation* to joyfull thankfulneſſe for their *Deliverance* begun, and the greatneſſe of that *Deliverance* is withall extolled, *v.* 1, 2, 3. reading the words in the Future tenſe,—*When the Lord turned, &c.*

2. A Prayer for the increaſe and perfection of the work, v. 4. *Turn again our captivity ô Lord*, that is, *go on in turning.*

3. An

3. An *Incouragement* againſt thoſe difficulties which they had, did, and might yet farther meet withall. For their firſt returne was not compleate, all the *Iewes* came not home with *Ezra*, but ſome wanted *Will*, and others *ability* to return. This incouragement is expreſſed by a compariſon, ver. 5, 6. *They that ſow in teares ſhall reape in joy. He that goeth forth, &c.* that is, ye know the difficulties and hardſhips that the Husbandman doth meet withall in his calling, his ſeed-time ordinarily is in the Winter-ſeaſon, and therefore he may then meet with many a bluſtering ſtorme and pinching froſt, and ſo doth ſow in teares; but here is his comfort, that the time of Harveſt is a Sunſhine ſeaſon, and then he is like to reape a full crop in faire weather with joy. So though the begining of our return and of this *Deliverance*, may, and doth meet with many oppoſites and oppoſitions, with a *Sanballat*, a *Tobiah*, and other back-friends, yet be of good cheere, hold out, the cloſe of all will be both a cleare sky and a full crop. This for Diviſion of the Pſalme. Neh. 6. 1. &c

The Text then hath in it the force; firſt of an *Exhortation* to reall and verball thankfulneſſe, which may not only fill the heart, but flow out at the mouth, *ver.* 2. And beſides that, here is ſecondly a *Declaration* of the greatneſſe of that (though but partiall) *Deliverance*, for it is ſaid, *to be the turning of a Captivity of Zion, even to the very aſtoniſhment of the captives themſelves.* The ſubſtance of both theſe branches (namely of this *Exhortation* and *Declaration*) and ſo conſequently of the whole Text, may be reſolved into this ſhort ſentence.

DOCTRINE.

That aſtoniſhing Deliverances doe crave accurate obſervation and remembrance.

To explaine it a little.

1. By [*aſtoniſhing*] I meane, ſuch as were beſides, yea above and beyond hope, nay, contrary to it, when men looked for nothing more then the quite contrary, and therefore they ſtand amazed when the mercy comes up-

Act 12. on them. Such a one was *Peters* freedome out of priſon upon the prayer of the Saints. He had bin apprehended
ver.4. by King *Herod*, put in priſon, delivered to foure quaternions of Souldiers to be kept, yea, he was now ſlee-
ver.6. ping betweene two ſouldiers, bound with two chaines, and the keepers before the doore kept the priſon: But
ver.7. ſee the wonder, when the Angell comes, his chains fell
ver.10. off from his hands, he paſſeth ſecurely the firſt and the ſecond watch, and at laſt the iron gate which leadeth to the city, opened to him of his owne accord: A ſtrange Deliverance indeed, ſo ſtrange that neither *Peter* him-
ver.9. ſelfe could beleeve it when he felt it. *For he wiſt not it was true, but thought he ſaw a viſion.* Neither could the Church beleeve it when he was caſt in upon them,
ver.13,14,15. as the fruit of their prayers, but told the Damoſell which reported his freedome, that ſhe was no better then mad. This was an aſtoniſhing Deliverance. And ſuch an other was the preſent turning of the Iewes Captivity.

2. By *Deliverances*] underſtand chiefly, *Nationall*, becauſe that is in the Text; though Perſonall alſo may be taken in.

3. *Doe crave*] that is, eſpecially the Lord for them doth expect and require.

4. *Accurate*] that is, exact, compleat, artificiall.

5. *Obſervations* and *remembrances*] by remembrances conceive both expoſitions and repetitions, as alſo Records and Memorials.

For the compleat handling of this Point we will ſhew, 1. How *Naturall*. 2. How *Firme*. 3. How *Uſefull* a truth it is.

1. How *Naturall*.

Here is an *aſtoniſhing Deliverance accurately obſerved and remembred*.

1. That it was *aſtoniſhing*, ſee in the laſt words, it made the receivers of it *like men in a dreame*, it was ſo ſudden, ſo free, ſo great.

2. It was *accurately obſerved* and *remembred*.

1. Ob-

1. *Obſerved*, ſee in the expreſſions, for here are ſet downe, 1. The giver, *the Lord.* 2. The receiver, *Zion.* 3. The miſery, *Captivity.* 4. The mercy, *the turning thereof, and making them like to thoſe that dreame.* I do not force marrow out of theſe bones, ye ſee that it drops of its own accord.

2. That it was *accurately remembred*, ſee this record; for all this is regiſtred (for us) by the Lords own finger to all poſterity. Thus the note is moſt *Naturall.*

2. And 'tis *Firme* too.

That is, we have a whole Cloud of other witneſſes to teſtifie the ſtrength of this *Maxime*, yea ſufficient pillars to ſupport it are growne upon this ſame Field, even in the booke of the Pſalms. *The Works of the Lord are great, ſought out of all them that have pleaſure therein.* [*ſought out*] *explorata*, ſtudied, aggravated, anatomized, ſo that all the inner works of them are diſcovered and read upon. It is one thing to view the bulke of a *Watch*, that is, the bigneſſe, colour and caſe; another to obſerve the *Art* of *Wheeles, ballance* and *ſpring*, and this obſervation is *accurate.* But *Pſ.* 106. (being one of the largeſt in the book) beginneth at *Ægypt*, travelleth home to *Canaan* with *Iſrael*, and there (it ſeems) doth come home to its own time, giving in a ſpeciall Catalogue of the great *Deliverances* through thoſe places and times: but leaſt any memorable particular ſhould there be omitted, lo the next *Pſalme* goes it over again, and brings after the gleanings. In briefe, finde me out any Pſalme of praiſe through this whole book (as moſt of theſe ſongs are ſuch) and I will ſhew you in the ſame Pſalme a confirmation of this truth, *That aſtoniſhing Deliverances doe crave accurate obſervation and remembrance.* Pſ. 111. v. 2. Pſ. 107.

Ob. But yet all thoſe are but the practiſes of particular perſons or people (you will ſay) they are no precepts?

An. But thoſe practiſes are grounded both upon former precepts and preſidents, As 1. The Inſtitution of the Paſſe-over, and the continuall celebration therof, *This day ſhall*

Ex.13.3. *be unto you for a memoriall.* *And* Moſes *ſaid unto the people, Remember this day in which ye came out from Ægypt, out of the houſe of bondage.* So their other chiefe
2. Feſtivals were commemorative. 2. So that *Altar* and *Booke* in memoriall of *Amaleks* malice and their De-
Ex. 17.14,15. liverance. *And the Lord ſaid unto* Moſes *Write this for a memoriall in a booke and rehearſe it in the eares of* Ioſhua : *for I will utterly put out the remembrance of* Amalek *from under Heaven. And* Moſes *built an Altar*
3. *and called the name of it* Jehovah-Niſſi. 3. Alſo thoſe
Joſh.4.1,2,3. twelve ſtones in *Iordan. And it came to paſſe When all the people were clean paſſed over* Jordan, *that the Lord ſpake unto* Joſhuah, *ſaying, take you twelve men out of the people, out of every Tribe a man : and command you them, ſaying, Take you hence out of the midſt of* Jordan, *&c. twelve ſtones, and ye ſhall carry them over With you,* &c. The application of it was. *Theſe ſtones ſhall be for a memoriall*
ver 7. *unto the children of* Iſrael *for ever.* Therfore *Aſtoniſhing Deliverances doe crave, &c.*

And 'tis as reaſonable as true. For,

Reaſon. 1. This is one of the Lords chiefe ends in beſtowing
Pro.16.4. ſuch great Deliverances. *The Lord hath made all things for himſelfe, yea even the Wicked for the day of evill.* If all things, even the wicked, then much more all mercies, and to his own people; for himſelf, that is, for his own glory and honour.

Queſt. But then, how may he have glory for a Deliverance?

Pſ.50.23. *Anſw.* Why, praiſe is glory in his account. *Who ſo offereth praiſe glorifieth me, &c.* and what greater praiſe for a favour then to remember and obſerve it accurately. But moſt clearly in theſe words, *Call upon me in*
ver. 15. *the day of trouble ; I will deliver thee and thou ſhalt glorifie me.* That is, the end that I expect from thee in a Deliverance (ſaith God) is mine owne glory, and therefore the greater the Deliverance, the more glory muſt I have.

2. *Accurate*

2. *Accurate remembrance* and *Obſervation* doth keep the *Deliverance* ſtill freſh and alive, it gives it a continuall being *Recordatio eſt re-creatio*, The remembring is the renewing of a mercy. *Reaſon.* 2.

3. And there is much equity in it too. 'Tis but proportionable and the manner of men. *To whom men have committed much, of him they will aske the more.* Coſtly improvements doe expect a rich harveſt. 'Tis true then, 'tis reaſonable, that *Aſtoniſhing Deliverances* doe and ought to crave accurate obſervation and *Remembrance*. And thus the point is both Naturall, and Firme. And 'tis as uſefull as either. *Reaſon.* 3. Luk. 12. 48.

1. *Uſe.*

To check a ſort of Anti-Deliverancers amongſt us, men that care not to heare talke of any ſuch great Deliverance that hath bin wrought for us, but are up with their *What? how?* and *Wherein?* Tell them, as here, that the Lord hath done great things for us, and they are angry preſently and part companyes. Tell them of a captivity of *Zion* that is turned, and they laugh as much at the turning as at the *Zion*. But are ye aware of their reaſon? I conceive it to be this. The men are delinquents perhaps in perſon, or elſe in party, and therefore ſhould they acknowledge a Deliverance. Next, it will be enquired *from what*, and *whom* we are delivered? And the Anſwer to this Queſtion might ſtart new *queres* which may reflect upon themſelves, their friends, or faction. I therefore commend the pollicy of the men, though neither their *Piety*, nor *Ingenuity*. *Uſe* 1. *Queſt.* *Anſw.*

1. Not their *Piety*, for had they piety either towards their Religion or Country, they might ſee, and could not but be ſenſible of the many great inrodes and invaſions, which have bin made (of late) upon both, and thoſe by no meane ones too, as we ſee the juſtice of this Bleſſed Parliament doth daily diſcover more and more, foundations out of courſe in Church and State.

2. And their *Ingenuity* ſeemes as little too, in that they

they deny or leſſen that which the finger of God, and the juſtice of the whole Kingdome (repreſentative) have both found and poynted out. But to ſtop the mouthes of ſuch detracters by Authority (therefore) let them now know, and ſee to their peril, that *Thankeſgiving* for Deliverance is in print, commanded by the ſupreame Court and Councell of the Kingdome; therefore we are delivered.

Queſt. From what or whom?

Anſw. From *Warrs*, which would have bin juſt as he ſaid, *Pluſquam civilia*, betwixt Brethren, wars with thoſe whoſe fidelity and loyalty we are now commanded to proclaime to all the world. And on the other-ſide we may, we muſt, lay open all the *Zibas*, *Doegs* and *Hamans*, which were *Incendiaries* to thoſe Commotions. O give me leave here to digreſſe a little (for joy is an excurſive affection) You know how *Ziba* by his ſlander upon *Mephiboſheth* did gaine all his Lands for a while, yea and *Mephiboſheth* during that time is accounted by king *David* little leſſe than a Traitor: but at laſt, truth that is ſtrong, doth prevaile; the ſlander is diſcovered, and the poore, honeſt, mortified, loyall *Mephiboſheth*, is found to have bin the Kings conſtant good friend and true Subject. So though *Doegs* villany did ſucceed a while to the deſtruction of many of the Lords Prieſts as conſpiratours with *David*, yet at laſt, a prayer full charged with curſes and heavieſt imprecations is let fly after the accuſer, and doubtleſſe did overtake him in due time, becauſe it proceeded from the Spirit of the Lord. But the example of *Hamans* ſinne and puniſhment is for our purpoſe more remarkable then both the former. He had accuſed, bought and begg'd of King *Ahaſhuerus* the whole Nation of the *Jewes*; his pretence was, becauſe they were a ſcattered, dangerous, factious and rebellious people. The Decree for their deſtruction was written by the Kings Scribes, ſealed with his ring, and the letters for diſpatch were ſent by Poſtes into all the Kings Provinces, *to deſtroy, to kill and to cauſe to periſh,*

2 Sam. 16.3,4.

2 Sam. 19.24. &c.

Pſa. 52.

Eſt 3.8,9.&c.

ver. 12.

ver. 13.

all

all Jewes, &c. But whats the iſſue? Surely on *Hamans* part it is two-fold. Firſt, *Haman* is commanded by the ſame King publikely to honour *Mordecai* in perſon. *Then the King ſaid to* Haman, *make haſte and take the apparell, and the horſe as thou haſt ſaid, and doe even ſo to* Mordecai *the Jew that ſitteth at the Kings gate, let nothing faile of all that thou haſt ſpoken. Then tooke Haman the apparell and the horſe, and arraied* Mordecai, *and brought him on horſback through the ſtreet of the City, and proclaimed before him*, Thus ſhall it be done unto the man whom the King delighteth to honour. Let us but imagine with our ſelves how ſcurvily did *Haman* looke, when like a page he did lacky along before *Mordecai's* horſe, yea and how faintly and unmuſically did he ſigh out that Proclamation, *Thus ſhall it be done unto the man*, &c. This was the firſt iſſue. But the ſecond (the Cataſtrophe of all) was more ſad: for *Haman* ſupplieth the place of *Mordecai* upon his owne gallows, whilſt *Mordecai* fils up *Hamans* roome in the Court and favour of the King. So true is that Proverbe of the Spirit of God by the wiſe man, *The righteous is delivered out of trouble, and the Wicked cometh in his ſtead.* But to returne from this digreſſion to my *Anti-deliverances* again, and to expoſtulate the matter with them more fully, I muſt tell them yet farther that they are guilty of a double tranſgreſſion; for,

Eſt. 6. ver. 10. ver. 11. Eſt. 7. 10. Eſt. 8. 2. Pro. 11. 8.

1. Firſt, they are ingratefull both to the Lord, and to his choyce inſtruments, they doe trample unparalel'd Nationall mercies under foot, and ſo are unworthy to breath in theſe bleſſed times which we ſee. Is this your thankfullneſſe to the Lord, the King, and the ſupreame Councell of the Kingdome, all which doe deſerve your praiſes and ſelves, for their protection, wiſdome and watchfullneſſe over us? or what els thinke you, are not King and Parliament ſo wiſe, ſo Orthodox, ſo well affected to the publike good, as your ſelves? Shall the Lord ſhew his ſpeciall providence in an aſtoniſhing Deliverance, ſhall the greateſt in the Land acknowledge it, and ſhall

publike command be given to proclaime it, and yet will (nay durſt) ye ſtill to bite the lip, to ſhake the head or to grumble ſecretly at ſuch proceedings? Brethren (I ſpeak to all true Proteſtants and cordiall Subjects) I charge you by your thankfullneſſe, and by all the mercies lately received, that ye obſerve, marke out and purſue (lawfully) to the uttermoſt, all ſuch murmurers and repiners at the preſent bleſſings of Deliverance and Reformation. They are Ingratefull in a high meaſure.

2. Secondly, they are no friends to our greateſt good neither: for who are they which doe now ſuffer, but Delinquents and Delinquencies? Who are they which do purſue, but the juſtice of God and man? Again, what is it that is now laboured for, by thoſe great Steers-men above, but to eſtabliſh and defend true Religion, Soveraignty, Laws, Parliaments and Liberties? And yet we have men, who either expreſly, or about the buſh, dare tell the people of a kind of perſecution, afflictions, hard times now, and I know not what. And indeed it is common with men-ſlayers and fellons to account the publike Aſſizes, a time of afflictions. Yea with all Delinquents the execution of Juſtice is nick-named a perſecution: and is it imaginable then that this Tribe can give hearty thanks for the preſent worke of Deliverance? Note them out therfore for men of corrupt minds, back-friends, yea back-biaſes to the weal-publike, and ſuch to whom our gladneſſe is but their ſadneſſe, *Rumpatur, quiſquis, rumpitur invidia.* In a word, do but marke (my Brethren) what perſons (Lay or Clergy) are moſt dull and backward to the means and pieces of this Reformation, as firſt, *To dayes of publike humiliation injoyned,* Next, to the late *Vow* and *Proteſtation,* and finally, to this laſt duty of *publike joy and thankeſgiving*; but on the contrary, are very quick, free and forward to promote or favour *Arminian, Antiſabbatarian, licentious papers, pamphlets* or *practiſes*; mark theſe, and then ye have found them (ten to one) which I call *Anti-Deliverancers, Anti-Reformiſts.*

2. *Uſe.*

2. *Vſe.*

Let this preſſe us cloſely, even all good Proteſtants and Subjects, to ſet our ſelves ſeriouſly upon this worke, namely the *Accurate obſervation and remembrance of our now aſtoniſhing Deliverances.* Thoſe words of *Moſes* to *Iſrael*, may be mine to *England*, touching our preſent mercies. *Aske now of the dayes that are paſt, Which were before thee, ſince the day that God created man upon Earth, and aske from the one ſide of Heaven unto the other* (all former times, and all other places) *Whether there hath beene any ſuch thing as this great thing is, or hath beene heard like it? Did ever people heare the voyce of God ſpeaking out of the midſt of the fire* (the late kindled fire of Civill warrs) *as thou haſt heard and live? Or hath God aſſaied to goe and take him a Nation from the midſt of another Nation* (a Nation of Proteſtants out of a Nation of Papiſts) *by temptations, by ſignes and by Wonders, and by Warre, and by a mighty hand, and by a ſtretched out arme, and by great terrours, according to all that the Lord your God did for you in Ægypt before your eyes?* As all thoſe ſeven particulars of mercy (*viz.* temptations, ſignes, wonders, warr, mighty-hand, ſtretched-out-arme, great terrours) were made up in *Iſraels Ægyptian* freedome, ſo could we paralell them amongſt us, but the taske would take up too much time. Only in ſhort to give a taſte.

Deut 4 32.

ver. 33.

ver 34.

1. Were they delivered and brought out of a litterall corporal *Ægypt* and bondage, after foure hundred and thirty yeers ſlavery? we were delivered from a ſpirituall and myſticall *Ægypt* after above ſome five hundred years ſince the Conqueſt.

Ex. 12 40.

2. Were they carried through a *Red-Sea* and a *Jordan*, and led by a fiery pillar? we went through fire and through water (through a Gunpouder-treaſon and an Eighty-eight) *but hee brought us forth into a Wealthie place.*

Pſa. 66. 12.

3. In ſhort, were they brought into a fruitful Land, where they had the Oracles and Ordinances of God above all peo-

ple? Let me ſpeake freely, I conceive that we have more in both theſe particulars then they, for

Firſt, our Land in my judgement (with ſubmiſſion) hath bin more fruitfull conſtantly then was theirs; for how many famines reade we to have bin in *Cannaan* ſucceſſively? As in the times of *Abraham*, of *Iſaac*, of *Jacob*, of *Ruth*. I thinke you can hardly paralell that number in the like time and kinde in this Ifleland.

Gen. 12. 10. Gen. 26. 1. Gen. 42. 5. Ruth 1. 1. &c.

Secondly, for *Oracles* and *Ordinances* (true they had miracles, and we have wonders, but otherwiſe) they did ſee Chriſt a farre off, through a cloud of painefull and coſtly Ceremonies: but we behold him come, and, as it were, face to face in his Evangelicall Ordinances. And let me adde, no age or Nation, paſt or preſent, under Heaven, did or doth enjoy ſuch a cleere, quick, powerfull, practicall Miniſtry, as is now in this Ifleland, and hath bin amongſt us for ſome late yeers. But what doe I looke backe to times paſt? I need not to bring forth cold and ſtale diſhes, to furniſh out this feaſt of praiſes, there are enough, new, and warm ones to over-fill the Table, yea, ſuch as have bin cock'd and dres'd in our owne times. Let us but looke upon the preſent wonders of the laſt five yeeres or therabout in this Iſland. I remember ſome rude Sea-men have ſtiled the Sommer Iſlands by the name of *the Divels Iſlelands*, becauſe, they ſay, of the many tempeſtuous, impetuous ſtormes, whirle-winds and earth-quakes, which are common in thoſe places. Surely, Bretheren, upon better grounds we may call our *Britan* the *Iſleland of Jehovah* (or *Gods Iſland*) becauſe of the manifold *Protections*, *Preventions*, *Deliverances*, *Bleſſings ſpirituall*, *politiq*, and *Eccleſiaſticall*, ſo little leſſe then miraculouſly conferred on us. I may ſay ſeriouſly of them all, that they are more then I am able to expreſſe, ſome of them I have reſolved now to touch upon, ſuch as are neweſt for time, and doe come neereſt the Text for Nature; and in recko-

reckoning up of theſe, I ſhall have ſome eye to the Copy in my Text. Here we ſee an exact enumeration (or numbring) of all the ingredients of this admirable Deliverance of the Jewiſh nation. As 1. The Author, *God, When the Lord.* 2. Their Miſery, *a Captivity.* 3. The Manner of the Mercy, *turning, or returning.* 4. The Delivered, *Zion.* And 5. finally, *The extent* of this goodneſſe, it was *aſtoniſhing*, and made them like men in a dreame. How accurately could we match and Paralell every one of thoſe particulars with anſwerable branches in our preſent *Engliſh Deliverance?* but becauſe that whole compariſon would be too large; let us cull out one or two particulars and compare them.

1. The Authour of turning their Captivity was God, *When the Lord turned*, &c.

And indeed he alone it is *that maketh Warres to ceaſe unto the end of the earth, he breaketh the bow and cutteth the ſheare in ſunder, he burneth the Chariot in the fire.* This God alone it was that did turn back our late ſtreames of bloud, who but he (to ſpeake properly) had a hand in the beginning of that turning? For 1. Some amongſt us could not. 2. Others would not ſtop thoſe evils. Pſal. 46. v. 9.

1. The godly and loyall-hearted inferiour ſubjects, they could only mourne in ſecret, and ſometimes openly, when leave was granted, but what elſe had they power to doe in the depth of theſe commotions? If the foundations be deſtroyed, what can the righteous doe? Our generall publique foundations are two. *Religion*, *Lawes*, and both theſe (ſaith the Preamble to the Proteſtation) Papiſts and others, did endeavour to undermine and ſubvert. Nay further, it was with us too well, like as with *Judah* in the time of *Iſaiah.* Saith he, *Judgement is turned away backward, and juſtice ſtandeth afarre off, truth is fallen in the ſtreet, and equity cannot enter. Yea truth faileth, and he that departeth from evill maketh himſelfe a prey (or was accompted mad.)* Therefore ſome could not ſtop the danger. Pſal. 11. v. 3. Iſa. 59. v. 14. ver. 15.

2. And others would not quench the fier (ſuppoſing that they could have done it) but were *ſubtill Incendiaries* (as that Preamble calls them) *brands and billowes:* like *Rehoboams* young Counſellers, which were all for preſſures and ſeverity. Or elſe as thoſe falſe Prophets to King *Ahab*, *Goe up, goe up and proſper*, was their cry. But bleſſed be that God which hath the hearts of Kings in his hand, and did guide the heart of our *Soveraigne* to hearken to that wiſer Counſell of his better *Senators*. Thus ſome could not, others would not ſtanch the bloud; 'tis the Lord alone hath done it originally. If any one preſent be not throughly convinced of this, that this was the Lords ſpeciall worke, let him call to mind thoſe Marks of Gods finger in a *Deliverance*, which I have formerly mentioned, and apply them. They were theſe in ſhort.

1 King 12. v.10,11.

1 King.22. v.6.

1. When *Deliverance* commeth *Suddenly* in time of *Extremity*, this is a ſigne of a divine finger. So was it with *David*, when *Saul* and his men compaſſed *David* and his men round about in the hill of *Hachilah*. *But there came a meſſenger unto Saul, ſaying, Haſte thee and come: for the Philiſtines have invaded the land.* A ſtrange providence it was, that now when *Saul* had *David* (as it were) in a bagg, the Lord did ſend *Philiſtines*, who were alſo *Davids* enemies, to pluck back *Saul* by the ſterne as it were, and ſo to give freedome to the man after Gods own heart.

1 Sam.23.v.26

ver.27.

2. When things are brought about by *Contrariety*. *Unto the upright there ariſeth light in the darkneſſe*, that is the wonder [*in the darkneſſe*] for dawning to ariſe out of darkneſſe, and then light out of that dawning it is naturall. For *Spring* to ſucceed *Winter*, and *Summer* to come after *Spring*, it is alſo naturall: But when *high-noone* ſhall ſpring out of *deepe midnight*, and *Mid-ſommer* out of *Mid-Winter*, this muſt needs be done by a divine power: for *Natura nihil agit per ſaltum*, Nature in all her workes doth proceed by degrees. In a word, *When*

Pſal.112.v.4.

the

the Wicked are taken in their owne pit, (that is) in a pit of their owne digging, ſo that themſelves doe not or cannot avoid their owne workes; I tell you, this is the Lords doing. Pſal. 7. 15, 16.

3. When there is a *Concurrence* of many *caſualties,* and *accidents* together, Gods ſpeciall providence is cheefely ſeene in ſuch a caſe.

4. When there is a great working upon mans ſpirits, as it is ſaid of this *Jewiſh Deliverance,* that God ſtirred up the ſpirit of *Cyrus* Ezra 1. v. 1.

5. When there is a ſmooth harmony of helpfull *Circumſtances,* as in *Hamans* fall and defeat, as 1. That the King *Ahaſhuerus* ſhould be ſleepeleſſe that night. 2. Next, that among many other meanes of paſſing the time, he ſhould make choyce of hearing the *Chronicles* read unto him. 3. That in reading, they ſhould fall upon that ſtory of *Mordecaies* good ſervice. 4. That the Kings thoughts ſhould pitch upon ſuch a reward for him, to breake *Hamans* hopes and heart. 5. That *Haman* ſhould then come in, when the King was contriving how to honour *Mordecai.* 6. Yea, that he ſhould be comming in with ſuch an errand, to beg the hanging of the ſame *Mordecai.* This conſort of *Circumſtances* doth declare cleerely a ſpeciall providence. Eſth. 6. v. 1. ver. 2. ver 3. ver. 6, 7. ver. 4.

6. A proportion of Puniſhment upon the enemies of the truth. As that *Haman* which would have hanged *Mordecai,* ſhould be payd in his owne coyne, and upon his owne gallowes. *That Ananias the ſmiter, ſhould alſo be ſmitten.* All theſe prints of a ſpeciall providence are very legible in our preſent *Deliverance.* Therefore let us all conclude concerning this firſt branch [*the Authour*] with the words of the Pſalmiſt. *This is the Lords doing: it is marvelous in our eyes.* So much touching the *Authour.* Eſth 7. v. 10. Act. 23. 2, 3. Pſal. 118. v. 23.

2. The Miſery. *Captivity.*

But what is that he hath done? *Anſw.* He hath turned our Captivity.

Why

Queſt. Why (you will ſay) we were never in bondage to any man?

Anſw. So ſaid the *Jewes* indeed, though at the ſame time they
Joh. 8. v. 33. were *Tributaries*, nay, *vaſſals to Rome*. But to the point. There is a two-fold liberty. *Religious* and *Civill*.

1. For the firſt, who is ignorant that the free preaching of pure *Doctrines*, the free exerciſe of *powerfull practice*, have beene by ſome (they were neither few nor meane ones) hated, perſecuted, ſuppreſſed, Lectures deſtroyed, Sabbaths trampled, Worſhip innovated; and what redreſſe was there to be had? and then, had we *Religious liberty*?

2. The other is *Civill* or Politique. The benefits of Lawes, freedome from illegall burdens upon perſons and goods, liberty to oppoſe ſuch impoſitions legally. And I appeale to your ſelves, what was beeome of this freedome too? He that will be ignorant let him be ignorant.

Thus have we paralleld the *Author* and the *Miſery*. It would be too large a taske (as I ſayd) to doe the like with the reſt of the particulars. I ſhall therefore now fall off into that method by which (I conceive) the choyſeſt branches of our preſent *Nationall Deliverance* may be moſt exactly diſcovered. If you aske me then

Queſt. *How may We obſerve and remember accurately the Wonderfull things done of late, and now doing for this ſtill Beloved Iſleland?*

Anſw. I anſwer, we may gather a lyſt of the heads of them, by theſe two generall Rules or Helpes; *viz.*

1. Firſt, if we looke upon the *Evills*, which of late we felt and feared, and here we gather three ſorts, or branches of *Mercy*. I ſhall call them

1. *Stoppage*. 2. *Removall*. 3. *Prevention*.

1. By *Stoppage*,] I meane, the ſtanching or ſtopping of Miſchiefes begun in *Church* and *State*.

2. By *Removall*,] The taking away of that evill which actually lay upon us.

3. And

3. And by *Prevention*,] I doe understand, the keeping or holding off (or away) of such evills as were approaching and imminent. These particulars we gather by looking upon our evills, *&c.*

Secondly, if we looke (quite contrary) upon the good things that we have and hope for. Here we may fish out three other precious particulars; and these I shall call 2.

1. *Continuance.* 2. *Additions.* And 3. *Probabilities.*

1. By *Continuance*] I meane, the Continuing (even to this time) of those mercies, which we yeelded (not long since) for lost and desperate.

2. By *Additions*] I would signifie an increase, or a casting in of much more then we had at best.

3. And by *Probabilities*] let us understand our possibilities, hopes, and likelihoods, of future things, yet greater then those additions. These heads will appeare more clearly, as we shall treat of them severally.

The *Stoppage* of Mischiefs that were begun amongst us.

THe fire was kindled that had like to have devoured us all, the veines were opened by which we had like all to have bled our selves to death, and all this no longer since then about a yeare agoe; Now for the Lord to quench that fire, and to stanch that bloud (*Brethren*) I tell you this was no ordinary mercy.

But you will aske me (perhaps) what fire, what veines were those? *Quest.*

I will instance but in two. The one Civill, the other Ecclesiasticall. I meane, in State, in Church. *Answ.*

1. *The Civill Mischiefe in State* shall be, that *bloudy*, and more then *Civill war*, which was not only come home to our doores, but had one foot over the threshold. Two Armies of Brethren were in the field, ready to sheath their swords in the bowels of each other, as those twelve men of a side before *Joab* and *Abner*. *They caught every one his* 2 Sam. 2. v. 16.

ver. 14. *fellow by the head, and thruſt his ſword in his fellowes ſide. And all this to play, or to make ſport before ſome Abners our enemies.* O what a diſmall ſight, or hearing was it (if we were ſenſible to ſee) Subject againſt Subject, Proteſtant againſt Proteſtant, yea Brother againſt Brother, ready to dig out the bowels of each other. We have read the Hiſtory of Iſraels war againſt *Beniamin*, eleven Tribes againſt the twelfth, there the cauſe was very warrantable, and yet
Judg. 21. v. 2. how ſad is the iſſue? *And the people came to the houſe of*
ver 3. *the Lord, and abode there till Even before God, and lift up their voyces, and wept ſore, And ſaid, O Lord God of Iſrael, Why is this come to paſſe in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?* But it would have been far nearer and ſadder, to have had one Kingdome lacking in three; yet I doe ſuppoſe the leaſt (and that which ſome men accounted the beſt) but what if that the *Scot* in falling ſhould have pulled downe our Engliſh Fabricke too, *as*
Judg. 16. 30. *Sampſon did the houſe on the Philiſtines; ſo that both Kingdomes ſhould have claſhed together?* where then had we been? Let us conclude touching this *Stoppage* of the war, and concerning the inſtruments thereof, as did *David* to *Abi-*
1 Sam. 25. 32. ver. 33. *gail; Bleſſed be the Lord God of Iſrael which ſent that meeting betwixt us at* Rippon, *and bleſſed be that advice, and bleſſed be thoſe which kept US from ſhedding of innocent bloud,*
ver. 34. *and from avenging our ſelves with our owne hand: For in very deed as the Lord God of Iſrael liveth, which hath kept us backe from hurting each other,* except God had haſted, there might not have been left a remnant to both Kingdomes.

2. Another *Stoppage* (in which I ſhall inſtance) was of a miſchiefe more *Eccleſiaſticall*, a ſpirituall wickedneſſe. Suppoſe thoſe now apparently illegall Cannons, and that ſweeping oath had gone onwards, what had become of our moſt tender and conſcientious Miniſters by this time? Ye remember the moneth and day, *November the ſecond, one thouſand, ſix hundred and fourty.* Doubtleſſe it is a Moneth much to be obſerved through our generations for a double

a double deliverance; One from the Popiſh *Gun-powder treaſon* intended againſt the Parliament, November the 5^t^. the other from this Convocation Oath provided for the Miniſters, November the 2^d^. (I hope tis no ſchiſme nor pamphlating to ſpeake of our Deliverances) Brethren, it might be a notable whetſtone to our thanksgiving, ſometimes to reade over that Sixth Canon of theirs, and to conſider ſeriouſly of the heape of penalties there provided againſt the refuſers of the Oath. And I preſſe the more to the conſideration of this point, becauſe it is a common and Cannel-argument or ſhift of the delinquent party, that there are but ſome members diſeaſed in our Church (as they call it) and therefore they conceive it too ſevere and riged a cure to alter the whole. What (ſaith one) though *Object.* ſome tyles of my houſe are looſe, ſhall I run preſently, and pull downe the whole ſtructure? What (ſaith another) though my Diamond hath a ſpot in it, ſhall I therefore beat it to pouder, or caſt it away?

For your Diamond, I anſwer, true, if there be none other *Sol.* but that ſpotted one to be had, I muſt make the beſt of that which cannot be exchanged; but what if I may take my choiſe of two gems, of which one indeed is ſpotted, but the other not ſo, there, I thinke, you would account it both diſcretion, and good husbandry to refuſe the former for its ſpots. And for your looſe tyles (why may not I ſuppoſe, as freely as your ſelfe whoſoever you are? If I may, then) ſuppoſe in ſtead of looſe tyles, that the houſe Lev. 14. v. 31. be leprous, and that it hath been ſcraped round about, and that they have poured out the duſt that they ſcraped off; ſuppoſe that they have taken other ſtones, and have put them in the place of thoſe ſtones which were infected, ver. 42. *and yet the plague comes againe, and breaks out in the houſe, then you know that the caſe is altered, and what muſt become of* ver. 44, 45. *ſuch a Fabricke?* So much for anſwer to thoſe common inſtances and trite ſimilitudes. And now to ſpeake home to the maine bulk of the Objection, 'Tis pretended that there were but few perſons in our Church that were amiſſe,

ſome few members diſeaſed, ſome few ſpots in the whole garment. For anſwer, I ſay, let us looke upon the Inactors of that Oath, and thoſe Canons, doe they not all run ſtill in a plurall number? yea in an univerſall? is it not *We*, and *Us*, *the holy Synod*, *this ſacred Aſſembly*, &c. throughout the whole booke? Well, I ſee ſome bodies Church may erre; and therefore whatſoever the opinion of many may be in that point, yet in practiſe they have ſhewne themſelves ſo far Proteſtants.

But to the point in hand, are not theſe *Stoppages* (then) a great mercy? what, when the bloud, ſpirits, and life, yea, the very heart-bloud and ſoule of a Kingdome were letting out, and that the whole was expiring, that then the good Phyſitian and Biſhop of our ſoules, bodies, and eſtates ſhould ſtep in and ſeare up theſe bleeding veines? Oh let every Parent leave this in writing for the poſteri-
Pſa. 102. 18. ties of his unborne poſterity, *and ſo the children that ſhall be borne ſhall praiſe the Lord.* So much concerning *Stoppage.*

2. We called *Removall*, and this is more.

Iſa 2. v. 4. THe *ſwords are not onely ſheathed, but beaten into plowſheares, and the ſpeares into pruning hookes*: Nation ſhall not lift up ſword againſt nation, neither ſhall they learne war any more. There is a vaſte difference betwixt a *truce* and a *peace*; the firſt commonly is conſtrained, the latter (ordinarily) is free and from within. We reade of a
1. King. 20. v. 34 *truce* betwixt King *Ahab*, and King *Benhadad*: *The Cities which my father tooke from thy father, I will reſtore* (ſaith Benhadad, *and thou ſhalt make ſtreets for thee in* Damaſcus, *as my father made in* Samaria. *Then ſaid* Ahab, *I will ſend thee away with this Covenant*: *But this being a thing forced, was ſoone broken*; *for ſhortly after* Ahab *goeth againſt* Ra-
Chap. 22. moth Gilead, *and the King of* Syria *commands his Captaines*
ver 31. *not to fight againſt ſmall nor great, ſave only with the King of Iſrael*: So firſt we had a pacification made neare *Barwicke*,

wicke, but how ſoone was that diſſolved ? But now our peace (Bleſſed be the God of peace) is made upon mature deliberation, 'tis a peace *petitioned by an Army*, but concluded by two mutuall *Nationall Councels*. It is the advice of that wiſe King, *By wiſe counſell thou ſhalt make thy war, and in the multitude of Counſellors there is ſafety*. When war doth begin in counſell, it is good, but when it ends in counſell it is farre better. See then what a double evill we have eſcaped in this point. Pro. 24. v. 6.

First, in that we went not to war before the great Councell did ſit. O ſuppoſe that that war had gone forward (as we were upon the brincke) ſuppoſe that thoſe Phaetons had had their wils, that *Rehoboams* young Counſellors had ſwayed the buſineſſe, that we had once imbrued our hands in Brothers bloud, and broken the bleſſed banks of peace, whither, whither, had that torrent of bloud (in all probability) hurred us and ours ? Or what could have been the Moderator and Reconciler ? Could Religion ? that was pretended to be the hinge of the controverſie, the very ſtaffe about which they wreſtled. Could Lawes ? *Inter arma ſilent leges*, they had been too low voiced to have drowned the noiſe of *drummes* and *trumpets*. Or could Counſell (as now) have made up the breach ? what heart, what pauſe could there have been to thinke of them, when blow ſhould have followed ſo faſt after blow, and the neweſt warme bloud would ſtill have called for newer and warmer ? Thus it was no ſmall evill removed in that wee had not gone to warre before that *great Counſell*. 1.

Secondly, we have eſcaped another evill, in that we went not to war with Counſell, for then we ſhould have raged in cold bloud, and upon mature deliberation. But we have now eſcaped both theſe, and all the war is concluded in a Parliamentary peace. Brethren, here let us ſtand ſtill awhile and ſee the ſalvation of God, let us even looſe our ſelves in an unparallel'd wonder. Call to mind all your readings in Scripture, in Civill Hiſtories, new and old, 2. Exod. 14. v. 13.

Greeke, Latine, Engliſh, were all theſe particulars ever read or heard to concurre in one buſineſſe, ſince the day that God created man upon the earth? I ſay, all theſe particulars.

1. Firſt, that ever any Nation living in the ſame continent, under the ſame Monarch and Religion with a Siſter Nation, was by that Siſter (I meane generally and publiquely) preached againſt, prayed againſt, proclaimed, diſclaimed, exclaimed againſt, throughout all their Churches; And that,

2. Secondly, this Siſter Nation was with an Army in the field, skirmiſhed withall (even to bloud-ſhed) in the bowels of her Siſter Kingdome; And yet,

3. Thirdly (now marke the wonder) that this people ſo called and uſed as *traitors* ſhould anon be ſtiled and enacted *Our Brethren*, by a Parliament, and that their faithfulneſſe and conſtant loyalty ſhould be commanded (by the King and ſupreame Court of the Kingdome) to be proclaimed in the ſame places, and by the ſame men, which before proclaimed them the worſt of enemies, and all this ſhut up in a day of publicke thanksgiving.

4. 4. Nay, and (to make the wonder overflow) in a word, the greateſt ſticklers in this Commotion, thoſe which

1 King. 22. 11. like *Zedekiah the ſonne of Chenaanah, did make themſelves*

Gen. 22. v. 13. *hornes to puſh moſt at theſe ſuppoſed Syrians, they are caught by their owne hornes, like Abrahams ramme in the thicket, and are now like to be ſacrificed in ſtead of Iſaack*, I meane, in in ſtead of the innocent party. Let me conclude this won-

Iſa. 64. v 3. der with thoſe words of the Prophet *Iſaiah*, taken in our ſence, *When thou didſt terrible things (O Lord) which we*

ver. 4. *looked not for, thou cameſt downe, the mountaines flowed downe at thy preſence. For ſince the beginning of the world, men have not heard, nor perceived by the eare, neither hath the eye ſeen a God beſides thee, which doth ſo for him that waiteth for him.* And was not this a great Removall?

But I am too narrow all this while, in ſtaying ſo long upon one (though a great) particular. There are many, many,

ny, many evils removed from us. Brethren, I have thought with my ſelfe (in this point) upon the plagues of Egypt, they were exceeding great you know, and very many; but what if we can paralell them all in both reſpects, in thoſe evils which are already (in whole, or in a great part) removed from us? Give me leave to enter upon a Collation or Compariſon, many of them, I am ſure doe fall in properly. My method in every particular of the Collation ſhall be this:

1. To ſet downe the *Egyptian Plague.*
2. The *Engliſh Paralel.*
3. The *Parliamentary Removall.*

But before hand take this my juſt Apology concerning this *Collation.* In the following enumeration of Grievances, and in all other like paſſages of theſe Treatiſes, mine onely end and purpoſe is to magnifie the *Lords mercy*, our *Soveraignes goodneſſe*, and the *Parliaments noble ſervice*, in freeing the Kingdome from theſe evils. The fault and guilt doth reſt wholly upon the *Proiectors*, *Procurers*, and *Executioners*, and that offence is ſo much the more hainous in them, becauſe they have miſinformed ſo gracious a *Soveraigne*, and have abuſed thoſe grants to the oppreſſion of the *Subiects*, which his *Maieſty* did vouchſafe under the notion of publicke benefits, and did apprehend as commodities to his people; and therefore I conclude mine Apology with ſome of thoſe words of King *Solomon* to *Shimei*, *Therefore the Lord ſhall returne* their *wickedneſſe upon their owne heads*, and *King Charles* ſhall be bleſſed, and the Throne of his *Father* ſhall be eſtabliſhed before the Lord for ever. And in this ſence I proceed to the *Paralell.* 1 King. 2 cap. v. 44, 45.

1. The firſt plague in Egypt was the turning of their waters into bloud. 1.

Aaron did lift up his rod and ſmote the waters that were in the river, in the ſight of Pharaoh, and in the ſight of his ſervants, and all the waters that were in the river were turned into bloud. And the fiſh that was in the river died, and the river Exod. 7. v. 20. ver. 21.

ſtanke,

ſtuncke, and the Ægyptians could not drinke of the water of the river, and there was blood throughout all the Land of Ægypt.

Queſt. Now what are the waters of a Kingdome?

Anſw. I find in Scripture two ſorts of them which are eminent.

Ezc. 47. v. 1. 2, &c. 1. There are the *Waters of the Sanctuary*, which are the Miniſtry and preaching of the word, theſe are the Eccleſiaſticall waters. And alas, how were thoſe turned into blood, throughout the Land? Inſtead of cleanſing (which is one uſe of waters) they did defile and pollute. For *Popery*, *Arminianiſme*, *Antiſabbatarianiſme*, &c. they were the riſing Doctrines generally vented in your golden *Pulpits*. And inſtead of *refreſhing* and *quickning* too (for thats another uſe of waters) they did in many places grieve the hearts of the righteous. How common a practice was it to preach downe preaching, and to joſtle out praying with prayers? When poore

Mat. 7. v. 9. ſoules asked or came to the Church for *bread*, lo, a *ſtone* was given unto them, nay, caſt at their heads: if they

ver. 10. asked for *fiſh*, the waters were turned into blood, the fiſh was dead, and inſtead thereof too many Miniſters gave them a *Scorpion*, like unnaturall (ſpirituall) parents as they were. Thus were the ſpirituall waters turned.

2. There are *Civill waters* of *Judgement* in a Kingdome

Amos 5. v. 24. too. *Let iudgement runne downe as waters, and righteouſneſſe as a mighty ſtreame.* But alas againe, how were

Amos 6. v. 12. theſe alſo turned into *gall and hemlock*, yea, into blood in diverſe caſes and places? the potion it ſelfe became a poyſon unto many: for thoſe very waters of our Lawes, which were enacted to purge away the wicked like droſſe, and to refreſh and releeve all loyall ſubjects, theſe

Pſal. 114. v. 3. ſtreames (like *Jordan*) were driven *backward*, upon the free, holy, loyall ſpirits of the Kingdome, and our owne Ordinances were turned upon us. This was ours Paralell to the firſt of *Ægypts* Plagues.

3. But now behold the *Removeall* of this already in ſome

ſome comfortable meaſure. Pure doctrine is againe let looſe, yea truth inſteed of falling in the ſtreets, now lifteth up her voyce in the places of concourſe, and equity can alſo enter. Unſound doctrines are ſuſpended, and extra-judiciall opinions are now judged themſelves, *Reddita Roma ſibi eſt.* England doth once more (at preſent) enjoy her Engliſh proteſtaniſme and priviledges.

The ſecond *Ægyptian* plague was the *Frogs.* 1.

And the Lord ſpake unto Moſes, ſay unto Aaron, ſtretch forth thine hand with thy rod over the ſtreames, over the rivers, and over the ponds, and cauſe frogs to come up upon the Land of Egypt. Exod.8.v.6. *And Aaron ſtretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.* ver 7.

2. Theſe Frogs I conceive may fitly (nay muſt) be paralleld in the multitudes of *Fryars* and Prieſts amongſt us, croking and crawling up (like their Frogs) into houſes and bed-chambers. *They ſhall come up into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine Ovens, and into thy kneeding troughs.* ver.2. And have not theſe croking crawlers (of late eſpecially) come up from all the foure Seas or channells of this *Iſland?* have they not (in a ſence) almoſt covered the Land, going like the Divell in the earth, *too and fro in the Nation, and walking up and downe in it?* Job 1.v.7. Nay, have they not gone openly (for a long time) in the ſtreetes of the Metropolis of this Kingdome, like the ſhameleſſe Harlot in the Proverbs, *A woman of whoriſh attire, and ſubtill of heart, ſhe is lowd and ſtubborne, her feet abide not her houſe. Now is ſhe without, now in the ſtreets, and lyeth in waite at every corner.* Pro.7.v.10,11 12. And the Reaſon or ground of her boldneſſe followeth, *For that the good man is not at home, he is gone a long iourney,* &c. ver.19,20. So Parliaments are long in comming, and when they came they made but little ſtay. Yea once more, have not theſe Frogs walked in thoſe ſtreetes more ſecurely by farre, and freer from Meſſengers, then thoſe

Conſcientious painefull Miniſters which have ſcrupled ſome Ceremonyes, in their owne natures indifferent? Bretheren, I appeale to your owne ingenuity and knowledge, touching the multitudes of thoſe Frogs.

3. But now (concerning their *Removall,*) bleſſed be the God of truth, there hath beene already ſome order taken by Proclamation for their expulſion, and they are devoted to baniſhment. The good Lord finiſh this work, that it may be done to them that was to thoſe Frogs in *Ægypt*, Saith *Moſes*, *The frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people, they ſhall remaine in the river only.*

1. The third and fourth plagues, being *Lice* and *Flies*, I ſhall joyne together.

As they are joyned, *Pſal.*105.*v.*31. *He ſpake and there came diverſe ſorts of flies: and lice in all their coaſts.* Of the latter ſort, the plague of *Lice*, ſee *Exod.*8. *v.*16,17. *And the Lord ſaid unto Moſes, ſay unto Aaron, ſtretch out thy rod and ſmite the duſt of the Land, that it may become Lice throughout all the Land of Egypt.* And they did ſo: *for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt, all the duſt of the land throughout all the land of Egypt.* Of the former (*viz.*) *Swarmes of Flies*, ſee *Exod.*8.*v.*21,24. *Behold, I will ſend ſwarmes of flies upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarmes of flies,*&c. *Calvin* reads *Examen*, and indeed both ſorts of them are baggage vermine alike.

2. The Engliſh Paralell of theſe may be all our *Projectors* and *Monopoliſts* in the ſecular State, and in the Eccleſiaſticall, all thoſe *Vexatious hang-byes* and *exacting underlings* of that Court of *Commiſſioners* ſuppreſſed by the late Statute as inſufferable oppreſſors. All theſe *Civill* and *Spirituall* wickednesſes, O how did they of late plague the ſoules, bodyes, and goods of the whole Kingdome? The Paralell betwixt them and theſe *Ægyptian vermine*, doth

doth hold in diverſe reſpects, as

1. First, in reſpect of their *Eduction* or *Generation*, the Lice were begotten out of the duſt. *Stretch out thy rod and ſmite the duſt of the land that it may become lice throughout all the land*, &c. And were not theſe unlawfull *Proiectors* and *Monopolists* (for the generall) *Animalia ex putridâ materiâ ſolis calore*, &c. obſcure heads, and vile perſons, raiſed out of the duſt? and this made that opreſſion ſo much the more intollerable: for there is no oppreſſor to a begger, if once he can get on horſe-back to oppreſſe. *Nihil deterius eſt imperante ſervo.* Nay, 'tis Scripture, *A poore man that oppreſſeth the poore is like a ſweeping raine which leaveth no food.* What cruelty mentioned in the Goſpell was like his which ought more then he was worth? *He takes his fellow by the throat*, would have no pitty on him, *but caſt him into priſon*, &c.

Exo. 8. v. 16.

Prov. 28. v. 3.

Mat. 18 v. 28, 29, 30.

2. Secondly, the likeneſſe holds in regard of their *Multitudes*, *It became lice in man and in beaſt, all the duſt of the land became lice throughout all the land of Egypt.* And againe, *I will ſend ſwarmes of flyes upon thee, and upon thy ſervants, and upon thy people, and into thy houſes, and the houſes of the Egyptians ſhall be full of ſwarmes of flies, and alſo the ground whereon they are.* The Margent ſaith, *A mixture of noyſome beaſts.* Brethren, and did not our caſe fall pat with theirs in this? what corner, what condition, yea what commodity almoſt in the land was not peſtered with thoſe *Proiectors* and their *emiſſaryes*? Oh the Alphabet of *Monopolyes* which we might here reckon up, yea rather, an *Alphabeticall Index*, there being diverſe particulars belonging to one letter, and ſo in ſeverall letters of the foure and twenty. What ſhall I ſay? our meats, our drinks, our cloathings, our extraordinaryes, our neceſſaryes, were all annoyed by theſe *lice* and *flies*. Nay, one thing more, as in *Egypt*, *the ground alſo was full of them, and the land was corrupted by reaſon of the ſwarmes of flies*: So 'tis obſerveable with us, that thoſe illegall taxes projected by ſome, did deſtroy the very

Exod. 8. 17, 21.

Exod. 8. v. 21; ver. 24.

Land. I meane they reached beyond houſes and ſhops, even to husbandry, and to the beaſts of the field.

3. And now ſee the removall of all theſe in a very bleſſed degree.

1. How many *Monopolies* were caſt downe by thoſe firſt Proclamations, and all the reſt (ſaving Juſtice a labour) are tottered after of their own accord.

2. *Ship-mony* is damn'd (as they call it) by one Act of Parliament.

3. And vexatious Knight-hood by another.

4. Beſides, that againſt *ſtannery Incroachments*, and for the certainty of *Forreſts*, which (though divers) I doe put them together.

5. And finally (leaſt the *Hidras* heads ſhould ſpring again) for prevention of a returne or relapſe, behold that great and gracious Statute of a *Trienniall Parliament*, together with another for continuance of this preſent; of which more hereafter. *O that men would* (therfore) *praiſe the Lord for his goodneſſe, and for his wonderfull workes to the children of men.*

Pſ.107.8.

1. The fifth Plague in Ægypt was *the Murraine of Beaſts.*

Ex.9.3. ver.6. *Behold the hand of the Lord is upon thy Cattell which is in the field, upon the Horſes, upon the Aſſes, upon the Camels, upon the Oxen and upon the Sheepe, there ſhall be a very grievous Murrain. And the Lord did that thing on the morrow,* &c. This was an heavy plague, though, only upon Beaſts.

2. But we have felt a kinde of *Murraine* upon men, in our unproſperous expeditions of late, yea and a kind of *Murrain* and rot of foules too, by our late (yet too long) darknes and obſcurity: but I paſſe over this to another place.

3. The Removall of both theſe (bleſſed be God) is begun.

1. The ſixth Plague was *Boyls* and *Blains.*

Ex.9.8. ver 9,10,11. *And the Lord ſaid unto* Moſes *and unto* Aaron, *Take to you handfulls of Aſhes of the furnace, &c. And it ſhall become ſmall duſt in all the Land of* Ægypt, *and ſhall be a Boyle breaking forth with Blains, upon man and upon beaſt throughout all the Land of* Ægypt, &c.

Let

Let our late, late *Epidemicall boyle* of *Anti-ſabbatarianiſme* be the paralell. (to ſpeak as a Divine) Not only the profane ſports of men, but the groanes and cryes of poore beaſts, travelling for the profits and pleaſures of their owners upon that day, can witneſſe the ſpreading of this ſoare, whether it hath not bin a *Boyle* breaking forth with *blains* upon man and upon beaſt. Oh how have their May-poles and Church-ales, their Moriſh-dances, and Trojan-horſes, how have they grieved the ſtricteſt, profaned the middle-ſort, and brutified the looſer kind of people? Well did they know that the Sabbath was the very meale-time in which our ſpirituall food was ſerved in unto us. Yea, and that they might make a two-edged ſword of it, it was not thought ſufficient that the people ſhould heare, but the Miniſter, eſpecially if conſcientious, muſt be the man to reade the *Declaration* which they had gotten. Theſe are our *Boyls* and *Blains* indeed, and I hope that to every tender ſoule they are grievous. 2.

But ſee now ſome kind of Removall of this death alſo. 3.

1. Firſt, there is an Order for *the obſervation of the Sabbath-day.*

2. And in this laſt *Declaration* of the Commons for the taking downe of *Scandalous Images and Pictures*, &c. there is a ſecond Order, that *the Lords day ſhall be duly obſerved and ſanctified.* Thus theſe *Boyles* and *Blains* alſo do begin to be cured.

The ſeventh Plague in *Ægypt* was that of *Haile.* 1.

Behold to morrow about this time I will cauſe it to raine a very grievous Haile, ſuch as hath not bin in Ægypt ſince the foundation thereof, even untill now, &c. Ex. 9. 18. &c.

And again, *Hee gave them Haile for raine and flaming fire in their Land, hee ſmote their vines alſo and their fig-trees, and brake the trees of their coaſts.* Pſ. 105. 32. ver. 33.

But now what evill can we find amongſt us, that is terrible enough to paralell this grievous *thundering, fiery hail-ſtorme*, ſo generally mortall to man, beaſts and herbs? Surely we might long ſince have ſpoken it truly, but now (I hope) 2.

we may ſafely ſpeak it too, thoſe two arbitrary Courts, one *Civill*, the other *Eccleſiaſticall*, I meane, the *Star-chamber* and *High-Commiſſion*, they are both taken away as grievances and abuſes. You know that they were like
Job 38.v.22. thoſe treaſures of *Haile* mentioned in the booke of *Job*: for they were armed at all times with ſtones of all ſizes, ready to be ſhewred downe upon perſons of all degrees to their utter breaking in pieces. An *Arbitrary* government (in my young judgement) ſeems to include in it both *Anarchy* and *Tyranny* in Church and Common-wealth; in the firſt it is no leſſe than a *Spaniſh Inquiſition*, in the latter little better then the *Muſcovian Soveraignty*, in two ſillables, *Pope* and *Turke*. All *Iſraels* bondage in *Ægypt*, which to them was (I conceive) as direfull, as were all thoſe forementioned ſeven Plagues put together, yet, I ſay, all that durance was but the ſufferance under a meere *Arbitrary* go-
Exod.1.v.11. vernour. View their caſe. 1. What oppreſſion under Taske-maſters, *They did ſet over them Task-maſters to afflict them with their burdens*; *and they built for* Pharaoh *treaſure Cities*, Pithom *and* Raamſes. Yea their ſerving under
ver.13. rigour, ſo that *they made their lives bitter with hard bondage,*
ver. 14. *in morter and in bricke, and in all manner of ſervice in the field,*
ver.15, 16. &c. 2. Nay, that bloudy ſtratagem in working with the
ver.22. Mid-wives. 3. And finally that higheſt degree, the publike command for open drowning of all their Males. All this, and the reſt of their durance did ſpring from hence, that they had no *Laws*, *Charters*, *Priviledges* of their own, but lay at the mercy of an *Arbitrary* governor, this was the Plague of plagues to *Iſrael*.

3. But now behold the mercy of our God, and the goodnes of our Soveraigne, theſe two treaſuries of *Haile* are utterly rifled and ſuppreſſed by two expreſſe, diſtinct, full, gratious Acts of the preſent Parliament, ſo that the places of them ſhall know them no more. *Bleſſing and praiſe be to our God for ever.*

1. The eighth Plague was the *Locuſts*.

Exod. 10 4. *Behold, to morrow I will bring the Locuſts into thy coaſt.*

And

And they ſhall cover the face of the earth. And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Ægyptians. And Moſes *ſtretched forth his rod over the land of* Ægypt, *&c. And the Locuſts went up over all the land of* Ægypt. ver. 5. ver. 6. ver. 13. ver. 14.

The paralell of this Plague amongſt us is made to our hands by Scripture it ſelfe, *Rev.* 9. There we reade of *Locuſts upon the earth that came up out of the ſmoke of the bottomleſſe pit, and unto them was given power as the ſcorpions of the Earth have power, that they ſhould hurt onely thoſe men which have not the ſeale of God in their fore-heads, &c.* These *Locuſts* are by Interpreters (eſpecially Moderne) conceived to be the whol brood of Jeſuites, and indeed all the markes of the *Locuſts* there ſet downe, doe very properly agree unto thoſe late ſwarmes of helliſh Proſelites. For, 2. Rev. 9. v. 3. ver. 4.

1. Firſt, the *Locuſts* are ſaid to be like unto *Horſes prepared unto battell:* ſo the Jeſuites they are the Popes, yea Satans cavellery. ver. 7.

2. Next, on *their heads were as it were crownes like gold:* and we know that theſe Romiſh *Locuſts* they are the great crowne-mongers and Scepter-merchants, to buy, ſell and barter, both Kings and Kingdomes through all the Chriſtian world. ver. 7.

3. Againe, *Their faces were as the faces of men, they had haire as the haire of Women, and their teeth were as the teeth of Lyons:* All theſe particulars are matched by the cunning complacency, inſinuations, and (in ſine) deſtructive concluſions and upſhots of Jeſuiticall emiſſaries. ver. 8.

4. Laſtly, to the ſame purpoſe we might adde, *Their breſt-plates of yron,* noting their ſerpentine defective craft and power; their ſwiftneſſe and noyſe upon the *Wing*, ſhewing their compaſſing of Sea and Land to make one Proſelyte. And finally, *Their tailes like Scorpions,* intimating what a ſting they leave behind them, and what bitternes in the latter end. ver. 9. Mat. 23. v. 15. ver. 10.

The Multitudes of theſe worſt of Papiſts have bin very great

great amongſt us of late, yea 'twas conceived by ſome of judgement and conſcience, that in our Metropolis there were more of theſe *Locuſts* (I meane of Jeſuites) at one time, then there were Proteſtant Miniſters of all ſorts in that City. Sure I am that the preamble before our late made *Proteſtation* doth much complaine of their preſent indeavours, *to undermine our Religion, and to ſubvert the fundamentall laws of this Kingdome.*

3. But now for the removall of theſe, we know, that they have had a day of departure ſet them already, and many of them (it is hoped) are gone. Let us pray that the Lord would deale with thoſe that remaine, as he did with theſe Ex. 10. 19. *Ægyptian Locuſts, That he would turne a mighty ſtrong Winde, and caſt them into the Sea, ſo that there might not remaine one Locuſt in all the coaſts of* England. Amen, Amen.

1. The ninth Plague was *palpable Darkneſſe.*

Ex. 10. 22. *And* Moſes *ſtretched forth his hand toward Heaven, and*
ver. 23. *there was a thick darknes in all the Land of* Ægypt *three daies, they ſaw not one another, neither roſe any from his place for three daies, &c.*

2. And Brethren, to match this, what think yee of the groſſe ſuppreſſing of light in this Kingdome of late, and the many meanes that have bin uſed both to drive, and to keep out knowledge? Let me ſhew you but ſome ſteps and degrees of this *darknes.*

1. Firſt, our weekly *Lectures,* and all meere *Lecturers* were ſuppreſſing or ſuppreſſed already, in ſome Dioces they were wholy put down; in others, partly, beſides that the ſetting up of more was either denied or ſupplanted. Yea in thoſe places where the enemies of light had not the face or power utterly to ſuppreſſe *Lectures,* yet there they would quarter them, yea doubly and triply quarter them, foure, eight, twelve men in ſome Townes were appointed for one weekly exerciſe, that ſo it might become like that web of *Penelope,* that one man might untwiſt that the other did ſpin; or at leaſt that the multitude of Cookes might

might marre the potrage. No, no, this ſort of lights was too bright and blazing for thoſe enemies to ſuffer them, they were as wandring Planets or Comets rather, and did as they thought caſt a dangerous influence upon their Tribe, and therefore they muſt be extinguiſhed. Hence the very name of *Lecturer* was become (to ſome Churchmen) both ridiculous and odious. Yea, as theſe many Petitioners (againſt *Epiſcopacy*) from *Ireland* doe complain in that Kingdome, the Prieſts and Fryers were both gueſts and neighbours to ſome of their grand Church-men, when a poore Lecturer could not be ſuffered to live, nay, durſt ſcarce be ſeen amongſt them. Yea further, it was grown a maxime amongſt your great Clearks (great in Benefices I meane) that a Lecturer had no footing in the Church of *England*, and this maxime perhaps ſhortly ſhould have bin made a Canon too; but a ſtrange poſition (me thinks) it is, that one which hath bin called to the Miniſtry, ordained by themſelves, and is commanded by the Lord, yea by his Ordinary, *to preach the Goſpell*, which he doth (ſuppoſe) ably, faithfully and fruitfully, that yet this man ſhould have no footing in the Church of *England*? This makes me to wonder farther what a Church of *England* theſe Rabbies would make; ſuch a Church (it ſeems) it muſt be as doth exclude and diſmember thoſe Miniſters which are too very Preachers. In a word, you know Brethren (if you know any thing) how this ſect of men (as they accounted them) were every where ſpoken againſt as the troublers of *Iſrael*. How many of them are driven away into the wilderneſſe of *America*? Others were ſo faſt impriſoned that they could not obtaine the liberty of a baniſhment, and other-ſome ſilenced, ſuſpended, deprived by companies. And leaſt after thoſe undoing cenſures they ſhould ſhelter themſelves and maintaine their poore families by ſome other liberall faculty, they were way layd by theſe Canons which did enjoyne to the very School-maſters, the ſame ſubſcription as to Miniſters. Let me conclude touching this ſort of men and their former condition eſpe-

cially. *We are made (by them) as the filth of the World, and*
1 Cor. 4. 13. *as the off-ſcouring of all things unto this day.* Thus this ſort of light was ecclipſed. But thoſe were accounted wandring Planets (as I ſaid) and ſuch as had no footing.

2. Let us looke next upon beneficed Miniſters, theſe are acknowledged (by the great *Extinguiſhers*) *to be fixed Starrs*, and to have footing in their *Church of England*, and yet even theſe (eſpecially if painfull and conſcientious) could not have footing in their owne Pulpits upon the weeke-dayes, nor in the after-noone of the Sabbath. Nay, they were in ſome whole Counties forbidden then to catechize, ☞ ſave onely in the bare words of that *Childiſh Catechiſme*; they durſt not goe an inch out of their truckle. Here I might adde the many cunning inventions and cruell preſſings of multitudes of Innovations, eſpecially in matter of worſhip, *Tables* were *Altared*, *Crucifixes erected*, *bowings introduced*, and many other ſcandalous, ridiculous and burdenſome actions and geſtures impoſed, and all theſe were uſed, but as ſo many fanns or rinſives, to boult out the tender-hearted, Orthodox and active Clergy, that they might be blowne off as chaffe in every Dioces. Thus both our Planets and fixed Starrs were darkned.

Queſt. But now was there no other kind or means of light beſides thoſe two which the people might procure to guide their feet into the wayes of grace and peace?

Anſw. 3. Yes, there was another, a third kind or means, it was the *Candle-light* of *Orthodox* and *holy Bookes*, theſe might have ſupplied in ſome meaſure the want of both the former. And therfore the *grand Extinguiſhers*, were well enough aware of this alſo, and do take a compleat courſe for prevention. The ſprings and fountains of godly Treatiſes they knew to be of two ſorts, ſome were penned within the Kingdome, and to meet with theſe, an Order is procured from *Starr-chamber*, that they muſt all come through the hands of their Creatures. Other (ſuch) books might be brought in from other countries, and therefore in the

ſame

ſame order it is provided, that all forraigne books likewiſe muſt paſſe under the ſelfe ſame *Cenſors*, and all this, leaſt thoſe poore conſcientious ſouls (which they call *Mechanicall* and *Puritanicall Vulgars*) ſhould get ſo much as *lamp-light* to guide themſelves, and to diſcover their miſ-leaders. Thus had theſe men like thoſe *Gileadites* at *Jordan*, taken all the chiefe paſſages of knowledge, ſo that whatſoever man or paper, book or Miniſter, had not pronounced their *Shibboleth* aright, he ſhould have bin cruſhed, or ſuppreſſed in the birth. Jud 12. 5. ver. 16.

4. Yea higher yet, becauſe ſome *Puritanicall* Miniſters (I ſpeake in their Dialect) had an art of preaching and peſtring in their very prayers, before and after Sermon; therefore a courſe is taken, that they muſt confine themſelves in the Pulpit before Sermon, to a certaine *Canonicall Sceleton*, that is layd downe in one of their illegall Canons, in which (me thinkes) the Miniſter doth profer and promiſe the people fairly concerning prayer, but is hardly ſo good as his word to the end, and after Sermon they concluded with certain Collects at the Communion Table.

5. Nay once more, to ſhew you the Superlative depth and blacknes of this darknes, ſome have bin forbidden and cheekt (if not puniſhed) for uſing of conceived prayer in their Families, and becauſe they did not there bind themſelvs to the Common prayer book only. Judge ye Brethren, whether we were not about to be ſhut up under darknes as bad as *Ægyptian*. Did I ſay as bad? nay ours was worſe in a double reſpect,

1. Firſt, *Ægypts darknes* was *Corporall* and *Outward*, but *Englands* was *Spirituall* and *Mentall*, which is an immediate and certain fore-runner of *darknes eternall*. *It is a people of no underſtanding, therfore he that made them will not have mercy on them, and he that formed them will ſhew them no pitty.* Iſa. 27. 11.

2. *Ægypts* was not *Univerſall, for all the children of* Iſrael *had light in their dwellings.*

Ob. So we had ſome *Goſhen* too among us (may ſome ſay) in the worſt of thoſe times, ſome Dioces, ſome Church-men were not ſo bad as the reſt? Ex 10. 23.

An. Brethren, there is a kind of method even in the ſetting of the Sun, it is dark at *Norwich* and *London*, and there awayes, be-

fore it is night at *Sarum*, *Exon* and *Launceſton*; becauſe thoſe former Counties are more Eſterly; but the ſame blacke cloud was comming apace over all the reſt, though they were not wholy and actually over-whelmed. The month, nay the very day was ſet, for a generall Eccliſpe, yea for an extirpation of all thoſe lights in the Land which ſhould have ſtucke at that horrid Oath. *November* the ſecond, laſt yeare, one thouſand ſix hundred and fourty, then, then was the time when the great *Cureſue-bell* ſhould have bin rung out for covering of fires, and putting out of Candles, in every County, City, Towne and Pariſh throughout the Kingdome. Thus was our plague of *Darknes*, the worſt indeed of all the nine.

And yet the Removall or Remedy of this alſo, do our eyes behold; for there is an Order now come from the Houſe of Commons, both for ſetting up of *Weekly Lectures* by the Pariſhoners, and for after-noon preaching where there is none; ſo that, if we will, light may now ſhine out of darknes, and that ſo brightly, that the darknes may not be able to comprehend it.

1. The 10th and laſt was, that *Death of their Firſt-borne.*

Exod. 12. 29. *And it came to paſſe that at mid-night the Lord ſmote all the Firſt-borne in the Land of* Ægypt, *from the Firſt-borne of* Pharaoh *that ſate on his throne, unto the firſt-borne of the Captive that was in the Dungeon, and all the firſt-borne of Cattell.*

ver. 30.

2. This I muſt Paralell with our late troubles in the *North*, with that warre againſt our *Brethren* of *Scotland*. True, there is a difference in this, that in *Ægypt* there was not an houſe in which there was not one dead by that plague; in *England* and *Scotland*, not many have dyed by this warre. But for that difference, bleſſed be the over-ruling hand of our good God, no thanke to thoſe Incendiaries, for could they have obtained their purpoſe, 'tis more then probable, that the death of one of every houſe (in this Iſland) would not have ſerved the turn, but rather that there would ſcarcely have bin one of an houſe left alive in many Families of the two Kingdoms. Therefore thats no great difference. But the Paralell doth hold in divers reſpects, as,

Exod. 12. v. 29. 1. Firſt, that *Ægypts* plague was at *midnight*; ſo this warr was ſo contrived, as to come upon us in the depth of our palpa-

ble

ble *Ægyptian* darkneſſe, of which before. Firſt, the eye of knowledge ſhould have bin put out amongſt us, and then *Sampſon*-like, we had bin fit to grind in their Mill, or rather (as he) to have pulled downe the houſe upon our owne heads.

2. In *Ægypt*, that plague was the laſt of the tenne, yea, it was an immediate cauſe and fore-runner of *Iſraels* freedome and *Deliverance* from their intollerable taske maſters. *He ſmote alſo all the firſt-borne in the land; the chiefe of all their ſtrength.* And then immediately, *he brought them forth with ſilver and gold, and there was not one feeble perſon among their tribes.* Pſ. 105. 36, 37.

3. So, it is our hope Bretheren (for *Removall*) that the good God will make that Northerne warre, the concluſion of all theſe our plagues, yea and an occaſion or cauſe of our greater ſtrengthning and enrichinent. We ſee that *there is ſome meate come out of the eater, and out of the ſtrong there is come ſome ſweetneſſe* already. Perfect thou ô Lord the thing which thou haſt begunne amongſt us. So much touching *Removall.* Judg. 14. 14.

The third branch of *Deliverance* (which we gather by looking upon our evills felt or feared) it was called *Prevention.*

It is a great mercy to a ſick man to have the paine and perill of his diſeaſe ſtopped, it is a greater, to have his malady quite Removed, but for a perſon to be kept and preſerved ſafe from all touch of a diſeaſe that was neere him, to be bleſſed with a *Prevention* of the plague that was next doore, this is a mercy above many. And therefore this third branch is both higher and greater then both the former; and yet it is leſſe valued generally then either of thoſe. For thoſe plagues which are Stopped or Removed from a Nation, they were preſent and actuall: but that miſchiefe which is prevented and kept off, is at moſt (in reſpect of our apprehenſion) but a poſſible and future evill, and therefore we are leſſe ſenſible of this (though greater) evill. In ſhort, that bitterneſſe which we have felt, we know by ſence to be bitter, whereas much more, being eſcaped by us, becauſe

eſcaped may ſeeme leſſe. Hence it is that the Lord doth looſe much prayſe and glory for this ſort of mercy. *Nabal* (we know) did returne but little thanks, and leſſe requi-
1 Sam. 25. 10. tall to *David* for the ſafe guarding of his *Shepheards in Carmel*; the reaſon was, becauſe the good done to him by *David*, was a *Prevention*, he did preſerve the men, and flocks from danger, ſo that the churle felt no evill, and therefore did value the curtiſie as nothing: So is it twixt us and God, we give him little prayſe for great mercy, if it be beſtowed upon us in a *Prevention*, whereas ſhould the Lord have ſuffered thoſe evills (now prevented) to have come upon us in part, and then had taken them off againe, we ſhould have given him greater prayſe for a leſſer favour.

Queſt. But here you may aske me, what means can we uſe, or what may we doe to ſee and value this branch of mercy which you call *Prevention*, becauſe miſchiefes kept off did never come within kenne?

Anſw. Though thoſe evills which have bin prevented never came in kenne of dull and ſhort-ſighted eyes, yet (let me tell you, that) every holy, wiſe and gratefull *Seer*, might and did perceive them to be many and grievous. And that I may quicken thoſe ſhorter ſights, give me leave to lend them ſome few perſpective or ſpectacle glaſſes, to quicken and ſtrengthen their apprehenſions.

Firſt, then ſee what a black Northerne cloud of warre and ruine did hang over our heads of late, though it pleaſed the God of peace to blow it beyond us, ſo that it did not breake and fall upon this *Iſland*. What head can gueſſe, what heart can bewaile ſufficiently, the probable end and iſſue of thoſe inteſtine commotions? utter deſtruction of one Kingdome (who knowes which?) was the beſt iſſue that could in likelyhood be hoped. But of this I have ſpoken before.

2d. *Prevention* is of *Treaſons*, more then one, yea ſince the ſitting of this Parliament.

1. One in *England*; who can be ignorant thereof? a plot it ſeemes it was both againſt that higheſt Councell, and the whole Kingdome, the leſſe we doe know of it, the greater (in my judgement) and the deeper ſhould it be thought.

Sure

Sure I am, of theſe two things in print, Firſt, that ſome of the plotters are fled, and purſued by Proclamation, a Nationall Hue and Cry is gone after them. Secondly, the Preamble, to that thrice worthy Proteſtation doth declare how ſome endeavours had bin uſed to bring the *Engliſh* Army into a miſconſtruction of the preſent Parliament. The *Prevention* of this *Treaſon*, becauſe as yet ſomewhat unknown to us, may deſerve the more of our prayſes and prayers.

2. And another in *Scotland* too, as doth appeare by their proceedings in that Kingdome.

3. *Prevention* is of a *Tyranicall Arbitrary* government. That ſome did attempt this is too too evident by many arguments. The Preface to the Proteſtation, the late Extrajudiciall opinions, the ſtrange Arbitrary proceedings in Courts ſuppreſſed, and finally the juſt cenſure and execution of that trayterous *Earle*; doe all manifeſt the ſame thing. Brethren, theſe Arbitrary men are the perſons which would have made the whole body Politiq;, like a child ſick of the Rickets; The Rickets is a diſeaſe in Children, which cauſeth an extraordinary growth, or rather ſwelling, in the upper parts of the body toward the head, but the lower members all the while doe pine, languiſh, and waſte away: and therefore 'tis not ſo much a naturall nutrition, as an unnaturall corruption of the whole body. Let us conclude our prayſes for this *Prevention*, with theſe verſes of *David*. *He delivereth me from mine enemies, yea thou liftest me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man. Therefore will I give thanks unto thee (ô Lord) among the heathen; and ſing prayſes unto thy name.* Pſ. 18. 48. ver. 49.

4th. *Prevention*, is of *Superſtition* and *Popery*.

No, no, ſaith many a man, I cannot be ſo weake as to conceive that they *could* have brought in *Popery*, nor ſo uncharitable as to thinke that they *would* have done it? *Ob.*

Becauſe this doubt or Objection is ſomewhat *Common*, and that the contrary opinion is thought to be but the evill ſurmizings and uncharitable jealouſie of ſome puritanicall ſpirits, I ſhall therefore ſpend ſome time to anſwer it. But firſt let me premiſe a *Caution*. *Sol.*

Brethren,

Caution. Brethren, there are ſome certaine ſorts of perſons which will not, which muſt not take an anſwer, and be convinced of this poynt, that the innovating guilty faction would have brought in *Popery*. As

1. Firſt, all your *Delinquents*, that have had a finger in the pye, your guilty perſons that are the foremoſt parties in the caſe, theſe muſt not beleeve this, nor be convinced.

2. Secondly, all their *Dependents* too, that doe any way hang upon the guilty faction, or have neere relations unto them. You muſt alſo give theſe men leave to be hard of beliefe in this point.

3. Thirdly, (yea) and all others which in their Sermons and diſcourſes, by their pennes, purſes, or otherwiſe, have engaged themſelves againſt the *Scots* (perhaps) or for the late innovations, and illegall impoſitions. All theſe, and all the reſt of the like kinde, muſt not ſee Reaſon or ground, why any one ſhould thinke that they could or would have brought in *Popery*. But for others, which are innocent, free, and ingenious, if they make this queſtion, now I anſwer them.

And firſt, let me ſpeake to that part of the Objection, that they *could* not have brought in *Popery*.

1. True it is, if we looke upon our *Soveraigne*, we have a *gratious*, *orthodox*, *fixed*, *proteſtant Majeſty*. As appeareth, not only by his conſtant firmeneſſe, when he was in *Spaine* (the *Shop of Popery*) but by his *Royall promiſes*, *Vow*, *Oath* and *practice* ever ſince he ſwayed the *Scepter*. And in this reſpect, we muſt preſume and conclude that they *could* never have brought it in.

2. But yet when I looke upon the nature of the *Popiſh Religion*, with what wiles and violence it makes it's way where once it enters, how it marcheth over *Crownes* and *Scepters*, and ſwimmes to it's owne end, through all ſorts of bloud. And when I call to mind the ſtrange prevalency and power of ſome, in paſſing the late *Oath* and *Canons*, to the prejudice of the King and Kingdome, then I am farre from the peremptorineſſe of thoſe which doe ſo boldly affirme that they could never have brought in *Popery*. So much for the [*could not.*]

2. But

2. But for that other part of the Objection, touching the will and intention of that party, that they *Would* not have done it; (pardon) I cannot be ſo *Uncharitable*, *Blinde* or *Undutifull*, as not to think that they would have brought it in.

First, not ſo *Uncharitable*; namely, to theſe many *Orthodox*, *able*, *holy judgements*, which are cleare and ſtrong of this opinion. True, twas thought by ſome godly and judicious ones at firſt, that *Arminianiſme* was the only aime and end of the Innovatours, but they did ſoone out-ſhoot this marke, and ſo ſhewed that that hereſie was but their ſtalking-horſe. Next, it was gueſſed they did drive at *Lutheraniſme*, but at laſt it was both ſeen and felt, that nothing leſſe then flat *Popery* (perhaps *French Popery* indeed) could terminate their deſires. I cannot therefore be ſo *Uncharitable* to ſuch conſiderable judgements as to thinke that they *Would* not have brought it in. And indeed this alone (in my judgement) is true *Charity*, if a man be ſo charitable as that withall he may keepe the truth; for there is a kind of *Crudelis miſericordia*, as the wiſe man ſaith in another ſence, *The tender mercies of the Wicked are cruell*, that is, when men will be ſo charitable to perſons, that they become cruell to *Reformation* and *Juſtice*. Thus I cannot be ſo *Uncharitable*. 1.

Nor can I be ſo *Blind*, as to thinke that *Popery* was not their maine deſigne and deſire. Brethren, will ye, ſhall we believe our owne eyes and eares in the buſineſſe? then conſider what things we have (or might have) ſeen this way to confirme us? What *Popiſh Diſcourſes*, *Pamphlets*, *Sermons* and *Practiſes* have paſſed *the Preſſe* and *Pulpit with licence*. In ſhort, conſider with your ſelves, but theſe two particulars. 2.

1. In Doctrine, what *Innovations* directly contrary to the *Ancient*, *Venerable Proteſtant Truthes*? Take a ſip or two. Firſt, the Pope wont to be *Antichriſt*, but now our new Preachers and Printers, will tell us that 'tis no ſuch matter. No, now if we will have an Anti-chriſt we muſt goe ſeek him amongſt *Jewes* and *Mahumetans*. Againe, the Church of *Rome* was wont amongſt Proteſtants to be accounted the *Scarlet-Whore* and *myſticall Babylon*; but now marriage hath made her honeſt, and ſhe is become in a ſence a true Church. What ſhall

I ſpeake of publiſhed *Popery* in points of *Juſtification*, *Free-Will*, *Merit*, *Sacraments*, *&c.* yea by ſome Innovatours, both the name and parts of the *Maſſe* are received.

2. So in *Worſhip*, what groſſneſſe of late about *Altars*, *Prieſts* and *Sacrifices* in a ſence? what *Images*, *Pictures*, *Duckings*, *Baſins*, *Candle-ſticks* and the like? Brethren, what ſhall I ſay? I ſhould tire your patience, my ſelfe, the time, to follow theſe wilely and wicked chaſed Foxes; but my comfort is, that I doe ſpeake to them which are Chriſtians, Proteſtants, reaſonable living Creatures, which have eyes and ears of their own, to reade and heare, and theſe may informe you ſufficiently of this truth. But for brevities ſake, if any deſire to ſee more, I ſhall direct him to theſe two helps for ſatisfaction.

1. Firſt, the ſeverall *Petitions*, *Charges*, *Accuſations*, *Articles* put into the *Parliament* againſt the ſeverall Innovators.

2. And next, the *Cenſures of them*, for the ſame, as they have bin and ſhall be found guilty.

Ob. But ſuppoſe ſome few of the Innovators did drive at flat *Popery*, yet we cannot but thinke that many others of them had not ſo groſſe an ayme?

Sol. There was no good truſting of them, *He that will lye will ſteale* (we ſay) *and he that will ſteale a pinne, will much more ſteale a pound.* Suppoſe ſome of the hindmoſt hunters did not ſo clearly ſee the game; ſuppoſe ſome of the lower and leſſer wheeles of the frame, did not aime at the flat, full and groſſe lumpe of *Popery*, perhaps that was too big for ſome of their conſciences to ſwallow it whole at firſt: but ſuppoſe that the lump had bin divided into bits, morſels and pils, which ſhould have bin ſized to their ſeverall throats, then I doubt much whither they would have ſtuck to take it downe. Nay, we know that they had generally let down many morſels already, and 'tis harder to reſiſt the degrees, then it was to with-ſtand the beginnings of *Idolatry*. Therfore I cannot be ſo *Blind*, as to think they *Would* not.

3. Finally, neither can I be ſo *Undutifull* as to thinke it, *Undutifull* to that *High and Honourable Aſſembly*. Doth not this *Bleſſed Parliament* know as well as we, what was the ayme of that *Innovating faction*? and they tell us in their *Preamble* to the

the *Proteſtation*, of *late*, *bold*, *frequent deſignes*, *practiſed to undermine the true reformed*, *Proteſtant Religion*. Alſo that divers *Innovations* and *Superſtitions have been brought into the Church*. And in another late *Declaration*, they doe order, *to aboliſh and take away Crucifixes*, *ſcandalous Pictures*, *Images of the Virgine*, *&c.* and divers other Innovations, in, or about the worſhip of God. Theſe and the like *Declarations* and *Orders* of theirs, I cannot but in duty believe and ſubſcribe unto them, as arguments convincing us of the truth of this point in hand: ſo that I ſhall now conclude this whole Diſcourſe with thoſe words of the Apoſtle—*If any man be ignorant, let him be ignorant.* So much touching *Prevention*, *of Warrs*, *Treaſons*, *Tyranny*, *Popery*. That was the third *Branch*, and the laſt of thoſe which we gathered by looking upon the *evils felt* or *feared*. 1 Cor. 14. 38.

The following *Branches* of our *Deliverance* did ariſe from the *Conſideration* of that Good which we now have and hope for. And ſo

The fourth Head of this mercifull Deliverance is CONTINUANCE.

I meane, an intire Continuance of all that good which we did enjoy, but were upon the very nick of looſing it. We ſay in our common Proverbe, *That a penny well ſaved is ſo much gotten*, and is it not ſo in mercies? A mercy continued is as much as if it were new given us. We ſay of Gods providence, that *Suſtentatio eſt quaſi continua creatio*, The Lords preſervation of his creatures is as it were a new creation of them daily.

Now Brethren, how many mercies have we yet ſtill continued unto us which we did give over for a few months ſince for loſt and deſperate? as to give an inſtance or two.

1. Firſt, concerning our painfull and conſcientious Miniſters. How much mony (think we) might have bin collected in *England*, throughout all Congregations about a yeare and quarter ſince, to have bought the certain Continuance of all godly Paſtours amongſt their people but till now? doubtleſſe there would much more have bin given then hath bin paid for Subſidies and Pole-mony, ſince the beginning of this *Parliament*, and yet how whinching were many in thoſe payments? And how

how few do conſider this to be ſo great a favour? O remember, and go home muſing upon this gracious *Continuance*. Think with your ſelves, and ſay to your friends and children. O what invaluable goodneſſe is this, that the voyce of the Turtle (inſtead of the ſhreeking of *Zim Ohim*) is yet heard in our Land? the *Bels* of *Aaron* (and not the Hawksbels) doe ſtill ring in our eares? Bleſſing and praiſe be to the Lord who alone doth wondrous things. Brethren, I would have you that are hearers to look upon all your conſcientious Miniſters (thoſe which you think, nor could, nor would have taken that oath) as upon men raiſed up from the dead and come out of their graves again; and therfore me thinks you ſhould hearken to them with freſh and double attention. You know what *Dives* ſaid to *Abraham* in the Parable, *Nay, father* Abraham: *but if one went unto my Brethren from the dead, they will repent*. Let us not be worſe then *Dives* his Brethren: but let us look upon and hearken to all ſuch Miniſters as Meſſengers twiſe given us, ſent from the dead, and as preaching rather out of *Coffins* then *Pulpits*.

Pſ. 136. v. 4.

Luk. 16. 30.

But here is a main cauſe of our generall inſenſiblenes of this mercy, becauſe our *Shepheards* were not utterly, actually and locally removed and gon from us, therfore we can ſcarce believe and conceive that they were certainly going?

But to remove that deceit of heart, conſider theſe particulars.

1. Firſt, that ſome were utterly and actually already gone and driven out; and this both *Eaſt* and *Weſt* can too truly teſtifie. Looke *Eaſtward* into *Holland*, and how many of our choyce and extraordinary Teachers were driven thither, and durſt not ſhew their heads here (untill this Parliament) for fear of Priſons and Purſevants? and all for ſcrupling at a few Ceremonies, confeſſed by the Innovators themſelves to be indifferent? Look but upon the books of thoſe Miniſters, which they have ſent over ſince their baniſhment: Looke upon their Sermons and ſervices done for us, beſides the damnage to cloathing occaſioned by their departure, and then you cannot but acknowledge that many of our choiſe Miniſters, were driven away actually into the *Eaſt* to our great damnage. But the *Weſt* can tell us of a farre greater number, now wandring in the Deſer-

ſers

ſerts of *America*. One man of God is a precious Jewell in a Kingdome, and may doe much for the publick ſafety and Reformation of a whole Land in time of need, as we ſee in *Eliah* and *Eliſha*; what a loſſe is it then to one poore Iſland to have ſcores of ſuch *Chariots* and *Horſe-men*, driven away at a clap? 2 Kin. 2. 12.

2. Others, if not quite gone, yet were going apace. How many honeſt *Kenites* were packing up their *Fardels?* how many powerfull Paſtours in *England* were juſt now upon the hiding point? Some for *Ceremonies*, others for faithfullneſſe in their *Miniſtry*, were fain to fly from chamber to chamber to hide themſelves. Theſe beginnings of Miniſters baniſhment, may enſure and convince us ſufficiently, that the *Continuance* of thoſe that remain is a mercy, yea a favour *Superlative*. 1 Sam. 15. v. 6.

Secondly, and as of Miniſters, ſo for the continuance of all other Spirituall, and Nationall good things which (I ſay again) ſtood a tiptoe, and were (as it were) upon the wing, they are all new given unto us. We may ſay of them all, as the father of his returning Prodigall, *They were dying and are alive againe, they were loſing and are found.* Haſt thou an eſtate of Lands or houſes, goe home and new date thy leaſes, let them all run from the yeare 1640. I ſay againe, One thouſand Six hundred and fourty, for then was thy tearme renewed; I mean, that very yeare might thy lands have been *Aceldama*, the ſtage of warres, and thine houſes fewell for wilde-fire. In a word, haſt thou but a wife, children, yea a life of thine owne to loſe: I tell thee (man) all theſe are new given thee too, in the ſame yeare 1640. And therefore as the Lord by *Moſes* ſaid to Iſrael concerning the Moneth *Abib*: *This moneth ſhall be unto you the beginning of moneths, it ſhall be the firſt moneth of the yeare to you.* So may I ſay of this very yeare unto us all, and eſpecially to Miniſters of the moneth November, in this particular, that this deſerves to be accounted the beginning of our yeares and moneths. In a word, in them we received our ſecond firſt being. Conſider therefore (to cloſe this point) how all our old good things are now become new. 2. Lu. 15. v. 24. Exod. 12. v. 2.

5. *Head* of this *Deliverance*, we called *Addition*, or *Increaſe*.

The preſent great worke of Mercy is ſo full of rich particulars, that 'tis like a ſpeciall meſſe of meat, which we may turne againe and againe, and ſtill find in it another choiſe or delicate morſell; and therefore though we have heard of *Stoppage*, *Removall*, *Prevention*, and *Continuance*, already; yet there is a fifth liſt [*of Additions*] now to be ſpread before your eyes. In ſetting them forth I may chance to touch upon ſome inſtances or particulars which have been named before, but if I doe, it ſhall be under another Notion, and to a different end.

Object. How common an objection is it (eſpecially amongſt Atheiſts and Delinquents) that they ſee no ſuch great things already done for us by this preſent Parliament, as ſome over-working heads doe ſeeme to intimate?

Sol. I anſwer (firſt) to the *Perſons*, perhaps thoſe men doe 'look
1. through the wrong end of the *Perſpective glaſſe*, and then great things may ſeem very little unto them. Perhaps their *Organ* is vitiated, their judgement is corrupted, and then they put bitter for ſweet, and ſweet for bitter.

2. But (ſecondly) to the point it ſelf I anſwer, he that hath the heart of a Protestant, the mind of a good Subject, or the eyes of a reaſonable Creature, and doth not wincke with thoſe eyes that he might not ſee, he muſt both ſee and ſay, *that the Lord hath done many great things for us already, for which We have cauſe to rejoyce.* If any man ask me for an exact *Enumeration* of them? I anſwer as he—*Oceani fluctus me numerare jubes*—In Scripture phraſe; *they are more then I am able to expreſſe, I muſt give them in by heaps.*

We heard before of a Paralell to all the *ten plagues of Ægypt*; but what if I ſhould now ſhew a *Catalogue* of great works of this *Parliament*, out-ſtripping, yea doubling that number? I will not over-lay your attentions before hand with a promiſe of prolixity, but let us obſerve ſome famous particulars done already, and thoſe for the *Glory of our God*, the perpetuall *Honor* of our dread *Soveraigne*, and the laſting *praiſe* of this *Parliament*.

1. The

1. The first *observable Addition* must be *that Act for the Confirmation of the Treaty of* Pacification.

I cannot but set it in the fore-front of my catalogue, as the first lincke in this golden chaine, and the basis of all the rest of our late mercies. The whole *Act* is true, 'tis large, but to me so much the sweeter; let him that can (for me) reade it over with dry eyes, (I meane, for joy: for) I thinke that *Act* is looked upon by diverse sorts of men, as was the foundation of the second *Temple* among the *Jewes*. 'Tis said that *Many Wept with a loud voyce, and many shouted aloud for joy.* Ezr. 3. 11, 12. So, doubtlesse, all that wish well to our *Zion* and *Jerusalem*, to Church and State, they cannot but rejoyce in reading thereof: but as many as are contrary-minded, (like enough) doe repine and howle in secret, to see so blessed a close of so perilous a businesse. Bretheren, let me commend the serious reading or hearing of that *Act*, to every judicious and fit Protestant and Subject now present, and also (if they please) to all those which have bin so loud, fierce and active heretofore, against our Bretheren of *Scotland*, Oh let these latter reade, blush, repent, and change their minds, with shame and sorrow: but the former, let them be confirmed and lifted up in their holy, loyall intentions and proceedings.

The substance of the whole *Act*, or *Statute*, may be reduced to these three heads.

First, there are (I doe not trifle away holy time about 1.
secular things) the *Commissions* upon which that treaty at *Rippon* was grounded. As oft as I reade them over, and doe looke upon the names of the *Commissioners* of both sides; so often (me thinks) there commeth into my minde, the *transaction* and *transactors* of that *businesse*, betwixt the *Israelites*, Josh. 22. 10, 11, and those other two tribes and halfe, beyond *Jordan*, it was 12 &c. concerning an *Altar of Testimony* which these latter had builded. Great danger there was at first of a bloudy, *Religious-civill warre*, but afterwards, by the prudence of the *Commissioners* on both sides, they rightly understanding each others meaning, all is concluded in a firmer peace then before, the *bone* is stronger after setting, then it was before the *dislocation*; and the *Altar* is called [*Ed.*] a *witnesse*:

So

So me thinks we may write the word [*Ed.* a *Witneſſe*] upon every *enſigne*, *gunne*, *ſpeare* and *ſword*, that hath bin lifted up on either ſide, in thoſe late *Northerne expeditions*; and each weapon may be kept as a *teſtimony* of the *Lords* mercy, our *Soveraigns* goodneſſe, the *Parliaments* wiſdome, and the *Commiſſioners* noble ſervice on both ſides.

Secondly, There is the *Act* it ſelfe, all the *Demands*, *Deſires*, *Articles*, with their ſeverall *Grants*, *Anſwers* and *Concluſions*, like *apples of gold, in ſtudds of ſilver*; and all this is cloſed and crowned, with a day of publique *thankeſgiving*. Let us adde thoſe words of the Pſalmiſt, *Come, behold the works of the Lord, what deſolations he hath made in the earth.* In other Kingdomes deſolations: but in ours, *He maketh warres to ceaſe, he breaketh the bow, and cutteth the ſpeare in ſunder, he burneth the Chariot in the fire. The Lord of hoſts is with us, the God of* Jacob *is our refuge*, Selah.

Prov. 25. v. 11.

Pſal 46. v. 8.

ver. 9.

ver. 11.

Thirdly, There is the *Act* of *Oblivion*, a dramme of *Lethe*, to cloſe up all, that ſo all Acts and Monuments of hoſtility, may be buried in everlaſting forgetfullneſſe.

2. *Addition* or meſſe of *Deliverance* (already ſerved in unto us) is that *Declaration* of the *Commons* in *Parliament* laſt *September*, containing theſe foure heads.

1. For *removing* the *Communion table*, taking away the *Railes*, *levelling* of *Chancells*, &c. 2. For aboliſhing of *Crucifixes*, Scandalous pictures of Perſons of the *Trinity*, *Images* of the *Virgin*, taking away of *Tapers*, *Candleſtickes*, *Baſons*, &c. 3. Againſt *Corporall bowing*, both at the name (*Jeſus*) and towards the *Eaſt*. 4. For *Sanctification* of the *Sabbath*, &c. I am forced by the generall neglect and contempt of this *Declaration* to make it my next *Addition*, though it be in time one of the laſt. I have but two things breefely to ſhew in this poynt.

1. Gods great goodneſſe to us, in granting ſuch *an Order*.

2. Our vile and baſe *unthankfulneſſe* ſhewed to him, in the entertainement thereof.

Firſt, this *Declaration* was a great mercy: for ſome of the things there to be removed, were a part of our late Innovations, they have bin ſome of the *rocks* and *ſands*, which have

have wracked multitudes of our conſcientious and powerfull Miniſters. In ſhort, are they not (at leaſt ſome of them) maine grounds of Papiſts hopes, and other Proteſtants deſpaires, touching communion with us? and yet lo, now (by this *Declaration*) a price is put into our hands, to remove this *rocke*, and to take away theſe *ſands*, to cauſe other reformed Churches to hope, and the *Romiſh* to deſpaire, of our returne towards them, and is not this a precious advantage? a wonderfull favour? eſpecially if we conſider how ſtrongly thoſe ſuperfluities of our Religion were back'd of late. Why, they were the riſing Ceremonies, the very roade to preferment from ſome; he that could but fill his hands, yea his Church, with theſe, was by them made a Prieſt of the High places: and now to have ſuch things aboliſhed and downed by *Authority* from *Parliament*, yea, to have but free permiſſion from all the Commonalty of the Kingdome to doe it, I ſay, 'tis a thing which for a while ſince was incredible.

2. But now how is this golden opportunity improved? Brethren, it doth even ſicken my body, and ſadden my ſpirit, to obſerve how dully, nay how contemptuouſly this mercy of God, and goodneſſe of that Honourable Houſe is entertained amongſt us, amongſt us I ſay againe. Some godly forward Pariſhes indeed there are in this place; but I ſpeake onely of the guilty. Hath the Lord placed this City in the midſt of our *County*, as a *Beacon* upon an hill, yea, as the *Center*, *heart* and *head* of the *Weſt*, and ſhall this *beacon* not blaze by it's example, in every part, when there is holy, loyall, refining fire put into it, by ſo great Authority? nay, ſhall this heart and head of the *Weſt* (in great part) convay nothing but dullneſſe and drowſineſſe to that whole body? In a word, are we the Redeemed people, the Mayden City, *faithfull for ever to our King*, and doe many of us now thus requite the Lord that preſerved us? Are, or can they be thus *unthankefull* to the *King of Kings*, in this great truſt and ſervice? Oh let all whom this concernes immediately, and all others who may have any hand in it more remotely, let them all take home theſe words of a grieved Miniſter,

with ſhame and ſorrow, yea let them goe home and ſinne no longer.

But you will ſay, you muſt firſt anſwer our doubts and Objections, before you preſſe thus vehemently upon our conſciences and affections; and theſe our Objections are many.

Obiect. 1. 1. Is, touching the Authority of this *Declaration*, it came not (ſay they) from both Houſes, and therefore is no conſtrayning Law?

Anſw. 1. I anſwer ſeverally to both parts of the *Obiection*.

Firſt, Suppoſe that it came not from both Houſes, yet 1. Ye need not doubt but that there is Authority in it ſufficient, to beare out every man in the exact execution of that Order againſt any one that ſhall oppoſe him: and the truth of this Anſwer I beleeve the vileſt caviller durſt not to queſtion. 2. The Houſe of *Commons* (which ſome doe ignorantly or baſely nick-name the Lower-Houſe) they are our ſelves, we in them (in this ſence) and they in us: ſo that we may ſay touching this ſelf-neſſe, as the Tribe of *Judah* ſaid to *David*, they are (as it were) neere of kinne to us, I meane, that as our Votes were in their Elections: ſo 'tis fit that our Wills ſhould be bound up in their Injunctions and Declarations. 3. And where is he that durſt to ſow a jealous or evill ſurmiſe of diſagreement betwixt the two Houſes of Parliament, concerning their Injunctions?

Anſw. 2. To that other clauſe, that denyeth this *Declaration* to have any Conſtraining power. I anſwer,

Firſt, And is it come to that now, that we doe need force and conſtraint to make us reforme things amiſſe? I had thought for a yeere agoe, that bare *permiſſion* and *liberty* to remove ſuch things as theſe, would have beene a ſufficient inducement unto us all. Little, little, did I then dreame that *Proteſtants*, would have needed compulſion to ſuch a reforming worke as this. 2. But however, know this, ye that ſlight this *Declaration*, as an Arrow without an head, know (I ſay) that ye are like to feele a penalty for your neglect. You which are reſolved (it ſeemes) to try the power and authority of that Honourable *Aſſembly*, and will needs

ſee

ſee what they can doe: let me warne you, that there may be ſuch a ſting in the end of this your contempt, upon *Certificate* thereof, as may pierce thorow your beloved eſtates, even in this world, beſides that other ſting of *Conſcience* which may for ever goare you in another world, for ſcorning ſuch an opportunity of Reformation.

Scruples of *Conſcience* are pretended. We ſtick in *Conſcience* (ſay they) concerning ſome of theſe particulars, whether it be lawfull and fit by Gods word to aboliſh them? *Obiect.* 2.

And have you more wiſedome to judge of ſuch Scruples or more Conſcience to ſticke at them, then hath that great, grave, religious *Aſſembly*, which have enjoyned this abolition? or then all the reformed Churches in the world, which have long ſince aboliſhed thoſe remainders as *Superſtitious* and *Popiſh*? 'Tis well, if that *Conſcience of yours* doth alſo ſtick at other things which are notoriouſly abhominable, doe you alſo ſticke at oathes, at Sabbath breaking, and at Uſury? 'tis well if you doe. But (my Brethren) commonly theſe mens Conſciences are true taper-wax (as we ſay) that is, if they are ſmall and ſtraight at this end, then ordinarily they are very broad at the other end. *Anſw.* 1.

But to deſcend to particulars. Where is it I pray you that your Conſciences doe ſtick ſo tenderly? what, *Anſw.* 2.

1. Is it at removing the *Communion Table*, taking away the *Railes*, and Levelling the *Chancells*, &c. All theſe things are but Innovations and Superſtitious attendants of {tran- / and con-} ſubſtantiation, of which I could ſhew you the whole pedigree: but this in ſhort, and to our purpoſe. Firſt, forſcoth, the *Chancells* muſt be ſeparated from the body of the Church, and ſo be made a *More holy place*, for the ſeating and burialls of more *ſacred perſons*, for the *Clergy* only. Next, the *Table* was brought up to them, as belonging moſt properly to the *Prieſts*. Then, let them alone for *Mounting*, *Altaring*, *Railing*, *Crucifixes*, *Bowing*, and at laſt there is made up a *Sacrifice*, to ſort with the *Prieſt* and the *Altar*. And doe your conſciences ſcruple to remove theſe things?

2. Or is it at taking away of *Crucifixes*, ſcandalous *pictures*, &c. Of *Tapers*, *Candleſticks*, *Baſons*, that you ſtick?

Theſe are attendants and promoters of the *Maſſe*, they are againſt the Second Commandement, and are aboliſhed in other reformed Churches.

3. Or cannot you find in your Conſciences to forbeare *bowing*, what, towards the *Eaſt*? I anſwer, that is *Will-Worſhip* forbidden in the ſecond Commandement, and it is
Ezek. 8, 15, 16 too well like unto that which is called the *greater abhomination* by God to *Ezekiel*. Or what elſe? is it corporall *bowing* at the name [*Jeſus?*] Yes, here is the Scruple. And why? becauſe forſooth the Scripture commands it *that at the name*
Phil 2. 10. *of* (*Jeſus*) *every knee ſhould bow*, &c. I anſwer the Text from the Text: for in that verſe (as they reade it) I find a *Miſ-Engliſhing*, a *Miſ-ſencing*, and an *Abſurdity*. 1. A *Miſ-Engliſhing*: for how comes the word [Ἐν] in the Originall, to be tranſlated [*at?*] whereas it doth properly ſignifie [*in*] and is ſo rendred in other places. But you will ſay [*in*] and [*at*] are both one? Then 'tis both one
Mat. 7. v. 22. to ſay in that place of *Mathew Lord, Lord, have we not propheſied* [at] *thy name, and* [at] *thy name caſt out Divels*, &c. 2. There is a *Miſ-Sencing* of that word [*name,*] the *name* of *Jeſus*: for who knowes not that in Scripture by the *names* of God, or of any perſon of the *Trinity*, is commonly meant their *eſſence*. Brethren, you can all ſay the Lords prayer, what is meant there by *hallowing of Gods* [*name?*] You can alſo ſay the Ten Commandements, what is meant in the third, by *taking Gods* [*name*] *in vaine?* But 3. There is alſo an *Abſurdity*, in their reading of that verſe of S. *Paul*: for what knees have Angels (good and evill?) how can Birds, Beaſts and Fiſhes, bow the knee corporally? And therefore ſome of the wiſeſt of that tribe of Word-worſhippers, have given over this text as improper for their purpoſe, and doe fly to an ancient and laudible cuſtome to hold by? To which I anſwer, 1. *Antiquity* without *verity* is but an inveterate error. 2. And this being but a *humane invention*, how can it be true, and pure worſhip? That's enough to ſatisfy your Conſciences. And now the ſame ſtaffe is in my hand, yea, let me preſſe it upon your Conſciences (if they are ſo tender) and charge you to give over your unwarrantable,

table, deviſed and partiall worſhip of God. I call it partiall, both becauſe it ſeemes to give more honour to the ſecond Perſon then to the reſt, and in the ſecond Perſon it beſtowes more worſhip upon one name of his then upon another. Thus (as I conceive) all colourable Objections and Pretences are quite blowne off. But now, are theſe orders obeyed? is all this done? No, but this Order, though according to the expreſſe Word of God, though comming from ſo Honourable and Bleſſed a Court, though preſſed ſo earneſtly with Reaſons and Scripture by our faithfull Paſtours, yet this Order (I ſay ſtill) is neglected, in moſt Churches wholly, in others partially, even in deſpight of God, Governours and Miniſters. The Pictures in the windows, do ſtill out-face us in our Pulpits. The Railes or Tables, ſtand as they did, and the bowings are continued. Is this our requitall to the Lord for late Deliverances? Is this our forwardneſſe to *Reformation* ſo long deſired? What? hath God *ſtopped* ſo many bloody iſſues? hath he remooved ſo many *Ægyptian* plagues? Hath he prevented ſo much *Treaſon* in both *Kingdomes?* and is this our *fruit*, our *Requitall* for all theſe wonders? Cannot we yet finde in our hearts to pull down a *ſcandalous Puppet*, to breake an *Idoll*, or to give over a ſuperſtition for his ſake, yea, and that even then when we have Authority on our ſide? O ſtubborne, ingratefull, uncapable Nation, a people I had almoſt ſaid *incurable!* Sure I am that many amongſt us doe hate to be *reformed.* What can I ſay more, but only to fly and cry to the Lord for his pardon and aſſiſtance? *O thou the juſt and jealous God that viſiteſt the iniquities of Idolatrous Parents upon their children to the third and fourth generations, pardon this great ſinne unto us, and our poſterity, and lay it not to our charge in the day when thou ſhalt viſit our ſinnes upon us, neither let it hinder good things from us,* &c. Brethren, let me ſpeake freely, there is not any one thing that doth make me ſo much to feare what will be the iſſue of the preſent good worke of mercy, and to doubt leaſt this faire weather may be over-caſt againe with bloudy ſhowers, then doth this Epidemicall generall backwardneſſe, to take the *opportunities* and execute the *Orders* which are ſent downe for *Reformation.* Turn we ſadly to that

place of *Ezekiell*. *She hath wearied her ſelfe with lies, and her great ſcum went not forth out of her: Her ſcum ſhall be in the fire. In thy filthineſſe is lewdneſſe, becauſe I have purged thee and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee. I the Lord have ſpoken it, it ſhall come to paſſe, and I will do it, I will not goe backe, neither will I ſpare, neither will I repent.* Let me apply theſe words to the preſent times, yea to this Kingdome, Country, City, in reſpect of divers Pariſhes and perſons, *Becauſe I have purged thee and thou waſt not purged*, that is, I have offered unto thee (may the Lord ſay) many faire, lawfull *Oppertunities* and *Advantages of Reforming*, As 1. I have given thee liberty and incouragement to enter into a ſacred *Obligation* and *Proteſtation* againſt *Popery*, but thou haſt not accepted it in one Pariſh of twenty through the Kingdom. 2. I have given thee an Order for due *Obſervation* of the *Sabbath*, but generally thou haſt not ſpread nor read it. 3. I have ſent to thee a *Declaration*, in which I gave thee authority to take downe *Crucifixes*, &c. but there they ſtand to this day. Thus thou waſt not purged. And therfore (may God ſay) *Now thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee. Go drinke and be drunken, and ſpue and fall and riſe no more.* Go take your bellies full of *Images* and *Altars*, and *Cringings*, and *Maſſe* and all. Let your beloved *neſt-eggs* hatch and bring forth *Cockatriſes*, let your darling *relicts* and *decoi-ducks* bring in the whole ſwarm and flock of *Idols* and *Idolathites* after them. Farewell *England*, incorrigible *England*. And now let me goe try the naked *Indians* and barbarous *Blackamoores*, whether or no they will prove ſo rebellious as *thou*, after ſo much meanes, goodneſſe and patience. So much touching the *Declaration*.

Eze 24.12,13, 14.

And thus by my largeneſſe in theſe two Branches of *Additions*, you may gueſſe how much time all the reſt of theſe, twiſe ten particulars might take up; but I muſt therfore contract my very contractions, and am reſolved to do with the reſt, as they uſe to doe at your ſumptuous over-flowing Feaſts and Banquets, they put two *Pheſants* in a diſh, and doe ſerve in double ſweet-meats for every gueſt: So ſhall I ſerve in the reſt of theſe

theſe *Additions*, even by *cluſters*, by *pairs* and *couples*, and thoſe very ſuccinctly too. We have had one paire already, *viz.* 1. *The Act for confirmation of the Treaty, &c.* 2. *The late Declaration.*

2d. *Paire* let be thoſe two *Acts of Parliament concerning Parliaments.*

1. One for a *Triennial Parliament.* 2. The other for the *Continuance* of the *preſent Parliament.* Theſe two mercies are too good and great, to be ſerved in, in one diſh, and yet thus I am forced to contract. Brethren, the former of theſe [*A Triennial Parliament*] I do look upon it as the poole of *Bethesda*; There an *Angell* came downe at a *certaine ſeaſon*, and made the waters compleatly medicinall; ſo here is a certaine ſeaſon appointed (by that *Act*) for the cure of all our Nationall diſeaſes. But I may compare the latter *Act* (for the *Continuation of the preſent Parliament*) to that bleſſed *Oyle* and *Meale* of the periſhing Widow, which out-laſted all the time of the famin. Or unto the *multiplied Oyle* of that other poore indebted widow, which continued running till all her *Veſſels* were filled, her debts payd, and enough remaining to ſuſtaine her ſelfe and children. But the dulleſt Vulgar doth conceive this [*Paire*] to be a great mercy, yea even thoſe which are inſenſible of ſpirituall favours: I ſhall therfore conclude it with the words of the wiſe King, *Where no counſell is the people fall*; *but in the multitude of counſellers there is ſafety.* Yea again and againe he ſaith it.

Joh. 5. v. 4.

1 Kin. 17. v. 14

2 Kin. 4. 3, 5, 6.

Pro. 11. 14.
Pro. 15. 22.
Pro 24. 6.

3d. *Paire* (of Additions) are thoſe other two *Acts*, which have taken away that *Pair of Arbitrary Courts*, namely

1. The *Starr-Chamber*, and 2. Next, the *High-Commiſſion.* With the taking away of the former, another mighty Court is regulated, and with the fall of the latter, all Conſiſtories, like leſſer neighbouring trees, or ſhrubbs are broken downe under it, ſo farre (it ſeems) as doth concerne their maine *Coercive* power: ſo that this *paire* is a twin of twins, foure in two. Brethren, this is ſuch a mercy, as that for ſome months ſince, we durſt not for our Eares to have wiſhed publikely for it, and I thinke, ſome godly perſons amongſt us had not the courage (at leaſt, they had not the thought) as to begge theſe great things

things in their very prayers: but now they are freely caſt in upon them, unbought, unſought and unthought.

(Fourth *Paire* ſhall be thoſe other *Acts.*)

1. Againſt *vexatious Knighthood*, and 2. *Ship-mony.*

A paire of Grievances, which did diſtreſſe and compaſſe us both by Sea and Land, as well in our merchandize as husbandry. Brethren, we were generally ſenſible of theſe preſſures, and yet perhaps all our ſufferings under them hitherto, might have bin but the beginnings of ſorrow in compariſon of that which did remaine. O let us then be as generally ſenſible of their perpetuall Removals.

Fifth *Paire* or *Meſſe* would be two *Statutes* which are more *ſpeciall* for ſome *particular Counties* and places above the reſt.

The 1. of them for *Certainty* and *Bounds of Forreſts.*

This is as welcome to divers other Shires, as the 2. Next againſt *Stannery Incroachments* and *Oppreſſions*, is well pleaſing to us, and our * Weſterne Neighbour County. You know Brethren (and have felt it) how of late eſpecially, *Our Weſterne ſilver* (to borrow the words of the Prophet) *was become tinne, and our Wine was mixed with Water.* But now it hath pleaſed God by theſe Statutes, *to purge away our droſſe; and to take away our tinne, to reſtore our* Judges *as at the firſt, and our* Counſellours, *as at the beginning.* And thus you have the firſt five *Paires* of *Additions*, all of them (excepting one) are Statutes enacted.

* *Cornwall.*

Iſa. 1. 22.

ver. 25, 26.

Sixth *Paire* are,

1. That *bleſſed* (though neglected) *Proteſtation*, and 2. The Order for *due Obſerving of the Sabbath.*

Theſe are a golden paire indeed, and were they ſo well executed, as they are wiſely and piouſly ordained, doubtleſſe they might proove unto us ſome of the chiefeſt maſter-pieces amongſt our late bleſſings. I ſhall conclude touching theſe, with the Word of the Lord to *Iſrael*, when they had good Commandements and ſpake good words of them, but did not act and practiſe, *O that there were ſuch an heart (in this people) that they would feare me and keepe all my Commandements always, that it might be well with them and with their children*

Deut. 5. 29.

for

for ever. But 'tis a Proverbe upon the Engliſh Law, and we may apply it to our Law-makers in this caſe, that *They have good Wills, but bad Executors*, the meaning is, that the will of the Law is juſt and good, but the Executioners of it are dul and evill: So here, the *Will* and *intention* of that Honourable Houſe of Commons in publiſhing theſe Orders was good and holy, but many Executors or Executioners of them in the Country are very bad, yea, moſt ingratefull.

(Seventh *Paire.*)

Adde next to theſe, that paire of Orders old and new.

1. One long ſince, for informing againſt ſcandalous and inſufficient Miniſters. Yet not ſo long ſince neither, but that (me thinkes) many mens hearts ſhould yet continue aking, for their bloudy cowardiſe, negligence and unfaithfull dealing in that buſineſſe. 2. The other very lately, it was for ſetting up of Lectures in every Pariſh in *England* and *Wales*. Theſe two opportunities put together, might have made up a compleate ſpirituall Nationall mercy. For this indeed is the right end to begin at. 'tis one hinge of Reformation, and of all the reſt of our bleſſings. The Lord might ſay to us concerning this paire, as he doth to *Iſrael* in that Pſalme, *O that my people had hearkened unto me, and Iſrael had walked in my Ways! I ſhould then have fed them with the fineſt of the Wheat; and with hony out of the Rocke ſhould I have ſatisfied them.* Pſal. 81. 13. ver. 16.

(Eighth *Paire* are *Proclamations.*)

1. For the *Baniſhment of Prieſts and Ieſuites*, and 2. For the *Diſarming of Papiſts*. O what a double ſtabbe were theſe (if well ſet home) to all the Popiſh Faction in *England*? This would be a two-fold diſ-arming to them, even a ſpirituall and a corporall; yea it might have brought them to ſuch a ſtrait, as *Iſrael* was brought into by the *Philiſtins*, when both their *Smiths* and their *Weapons* were taken from them. But theſe [*Wills*] too have had bad Executors or Executioners (as it ſeemes) and therefore here againe I might take up thoſe other verſes of the fore-cited Pſalme, *Heare ô my people, and I will teſtifie unto thee: O* Iſrael *if thou wilt hearken unto me, I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their adverſaries. The haters of the Lord ſhould have ſubmitted themſelves unto him, but* 1 Sam. 13. 6. ver. 19, 20, 21. Pſ. 81. 8. ver. 14, 15.

their time ſhould have endured for ever.

For the ninth *Paire*, let us joyne together,

1. The downing of ſo many *Monopolies* by Proclamation, as they came up, and 2. The *Command* for a publike *Thankeſgiving*; in which all Miniſters were required to publiſh to their people, the *loyalty*, *integrity* and *faithfullneſſe* of our *Brethren* of *Scotland*, and that all *Declarations*, *Proclamations*, *Acts*, *Books*, *Libels* and *Pamphlets* made againſt them ſhould be ſuppreſſed. Who durſt for feare of his life to have prophecied ſuch a thing for a yeare or two agoe? Nay, what Miniſter ſoever at that time ſhould have ſpoken but a charitable word in publike of that people, and of their proceedings, he might have met with enough Captaines, which would have bin ready to deale with him, as Captain *Iriah* dealt with *Jeremiah*, *He tooke* Jeremiah *the Prophet, ſaying, thou falleſt away to the* Chaldeans. Jer. 37. 13. *Then* Jeremiah *ſaid, it is falſe, But he hearkened not to him, but brought him to the Princes: Wherefore the Princes were wroth with* Jeremiah, ver. 14. *and ſmote him, and put him in priſon, and caſt him into the Dungeon.* ver. 15. ver. 16. Then was not this a choyce *Addition* of mercy? But now how groſſely this day of *Thankeſgiving* hath bin neglected, we doe all know: But let this ſatisfie to be ſaid of thoſe neglecters, their forwardneſſe to the warre may be ſufficiently ſeen, by their backwardneſſe to give thanks for this bleſſed peace.

(Tenth *Paire* finally muſt be,)

1. The *Returne* and *Releaſe of our innocent ſufferers*, and 2. Inſtead of them, *the flight and puniſhment of the guilty*. O the exact and wonderfull Juſtice of the Almighty! To ſee poor men which were adjudged to ſevere ſufferings and perpetuall exile, yet fetcht home againe and releaſed by publike Votes and Acclamations. Nay, and (which doubles the wonder) then, to ſee ſome of their Cenſurers to become Priſoners and exiles in their roome. But I am too narrow in ſpeaking of perſons only, here is the wonder of Miracles, to ſee a whole Nation baniſhed at once, and yet (at laſt) publiſhed loyall and dutifull, in that other Nation whence they were baniſhed, while their enemies (meane time) are faine to fly, lye and dye as traiterous Incendiaries. I ſhall cloſe up this point, and ſo the whole dou-

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ble decad with that *Proverbe of Salomon, The wicked ſhall be aranſome for the Righteous, and the tranſgreſſor for the Upright.* So much be ſpoken concerning *Additions.* Pro. 21. 18.

The *Sixth* and laſt obſervable head in our *Deliverance*, I called PROBABILITIES.

This head doth anſwer ſomewhat to that third Branch of the former ranke, which we named *Prevention*; becauſe it doth concerne good things (as that did evils) approaching. And by it I doe underſtand all *Likelyhoods* or *Grounds* of hope for *more* good and mercy, then we have yet received, either by *continuance of old favours*, or by the *Additions of new ones.*

Queſt. But you may aske me, What meane you by thoſe *more good things*, and what are the *Grounds* of our hopes for them?

Anſw. 1. By thoſe [*good things*] I meane the increaſe of all the five former Branches in more eminent degrees; as *more Stoppage, more Removall, more Prevention*, yea *longer Continuance*, and *more Additions.* But if you would have it in ſhort, I meane a *compleate Deliverance* and a *thorow Reformation.*

2. By the *Grounds* of our hopes, I meane, thoſe *topicks* or common places of hope, which may be gathered and obſerved for our incouragement, and theſe are three; Some we may gather by obſerving the carriage and condition of the *Enemy*, others we may gather from the *Church*, and the third ſort from the *Lord himſelfe* and his *engagements.*

1. *Common-place* or *Ground* of our hope of a *perfect Deliverance* and *compleate Reformation* is gathered, by obſerving the *Enemies* at this time. And this doth yeeld us divers particulars, as *Ground* 1.

Firſt, in that the Lord doth *Diſcover* and *Diſgrace* the *enemies* of *Deliverance* and *Reformation.* As *Simon Magus* was diſcovered by *Philips* preaching, *He had uſed ſorcery and bewitched the people of* Samaria *for a long time, ſaying that he himſelfe was ſome great one, to whom they all gave heed*, but at laſt he is unmasked, *and then his time is but ſhort.* This alſo is the Argument that Saint *Paul* giveth to *Timothy*, for the *Probability* of cutting off thoſe Heretikes of whom he ſpeaketh, *But they ſhall* Act 8. 9. ver. 10. ver. 12. ver. 21, 22. &c. 2 Tim. 3. 9.

prevaile no further, why? *for their folly ſhall be manifeſt to all men:* So then, when the folly (that is, the wickedneſſe and witleſneſſe) of the enemies are made knowne; when their hypocriſie, deceipts, malice, *&c.* doe begin to be diſcovered, then 'tis very probable that they ſhall not proceed any further, their market is marred. And is it not ſo with our Enemies at this time? their *vailes*, *vizards*, *maskes* and *periwigs* are plucked off, ſo that men ſee them in their colours.

Secondly, they are met withall and croſſed (even by a Divine hand) in all their plots, projects and conſpiracies. As the Prophet *Eliſha* directed the King of *Iſrael* to meet with the King of *Syria* in all his ſtratagems, *Then the King of* Syria *warred againſt* Iſrael *and tooke counſell with his ſervants, ſaying, in ſuch a place ſhall be my camp. And the man of God ſent unto the King of* Iſrael, *ſaying, Beware that thou paſſe not ſuch a place, for thither the* Syrians *are come downe. And the King of* Iſrael *ſent to the place which the man of God told him and warned him of, and ſaved himſelfe there, not once nor twiſe: Therefore the heart of the King of* Syria *was ſore troubled for this thing, and he called his ſervants and ſaid unto them, Will ye not ſhew me which of us is for the King of* Iſrael? *And one of his ſervants ſaid, none my Lord, ô King, but* Eliſha *the Prophet, that is in* Iſrael, *telleth the King of* Iſrael, *the words that thou ſpeakeſt in thy bedchamber.* Now when the bed-chamber counſels of traiterous Enemies doe come abroad, 'tis a ſigne that they are declining apace. The *Ægyptians* we know were mirrours of incurable ſtubbornneſſe againſt the Lord, and yet even they, when they ſaw that *their hoaſt was troubled, and that their Chariot wheeles were taken off, ſo that they drave them heavily, even they do confeſſe, 'tis time to flee from the face of* Iſrael, *for the Lord fighteth for them againſt the* Ægyptians. And ſo 'tis reported of thoſe Spaniards that came againſt *England* in that *Armado* in *Eighty eight*, that ſeeing the windes, and ſeas, and all againſt them, they cryed out that *God was turned Lutheran*, ô (me thinkes) the preſent factions of *Papiſts*, *Anti-Deliverancers* and *Anti-Reformiſts*, they might as well imagine now, that the Lord God is turned Covenanter and Puritan, I take the word ſo, as thoſe men doe uſually abuſe it. And for mine owne part, af-

2 Kin. 6. v. 8. to ver. 13.

Exod. 14. 24. ver. 25.

Act. 4 14.

ter

ter the way which many perſons doe call *Puritaniſme*, ſo deſire I to worſhip the Lord God of my Fathers. But this is a ſecond ſigne of their tottering, and of our ſtanding upright.

Thirdly, (which followeth from both the former) they doe grow weaker continually, both in their party, and in their ſpirits. 'Tis ſaid, *There was long warre betweene the houſe of* Saul *and the houſe of* David: *but* David *waxed ſtronger and ſtronger, and the houſe of* Saul *waxed weaker and weaker.* Yea, and in *Sauls* owne particular caſe, ſee how ſpirit-falne he is, when his deſtruction approacheth. *And* Samuel *ſaid to* Saul, *Why haſt thou diſquieted me, to bring me up? And* Saul *anſwered, I am ſore diſtreſſed: for the* Philiſtines *make warre againſt me, and God is departed from me, and anſwereth me no more, neither by Prophets, nor by dreames: therefore I have called thee that thou mayeſt make knowne unto me what I ſhall doe.* And after, hearing his doome from the Divell, *Then* Saul *fell ſtraight way all along on the earth, and was ſore afraid, becauſe of the words of* Samuel, *and there was no ſtrength in him.* 3. 2 Sam 3. v. 1. 1 Sam. 28. v. 15 ver. 20.

But you will ſay, nay, rather the *Enemies* now doe grow more deſperate and couragious. *Ob.*

No, there is a vaſt difference betwixt deſperateneſſe and valour, though for the firſt fit they may ſeeme to be alike. There is great oddes betwixt the playing of Fiſhes in the pond, and their friſking in the kettle, though both may ſeeme alike. Deſperate attempts are ſure badges, both of a conquered man, and a coward: for though dead men cannot bite, yet dying perſons doe bite moſt deadly. Theſe are grounds of *Probability* from the *Enemies*. *Anſw.*

But from the Church and the *Reforming party*, we may gather Arguments, quite contrary to all theſe three. For 1. Their *Counſells* doe *proſper*, like that of *Huſhai* againſt *Achitophel*. *And* Abſalon *and all the men of* Iſrael *ſaid, the counſell of* Huſhai *the* Archite, *is better then the counſell of* Ahitophel; *for the Lord had appointed to defeat the counſell of* Ahitophel. And 2. They are now more and more *Honourable* before all tollerable men, as was *Joſeph*, comming out of priſon, *Ground.* 2. 2 Sam. 17. v. 14 Gen. 41. v 39

Dan.6.v.28. priſon, and *Daniel* out of the *den of Lyons*. Yea the hand of the Lord is upon them for good, as it was with the ſame *Joſeph* and *Daniel*. 3. In ſhort, both their *party* and their *ſpirits*, doe in a comfortable degree, *increaſe* and *grow continuall*, as it was with the houſe of *David* before mentioned.

Ground.3. 3. Probable ground of *Deliverance* and *Reſtirmation*, are the Lords Ingagements in this buſineſſe, and theſe are of two ſorts.

Firſt, his Ingagements to the worke it ſelfe, as an *helper*, *Anxiliary* or *beginner*, and theſe ought to ſupport our hopes not a little. It is an Argument with which I find the Saints in Scripture doe much ſtay their hopes, and preſſe the Lord in times of great provocation and perill. As when they had committed that great ſinne in making a *Calfe*, and the Lord
Exod.32.v.9. had a kinde of deſire to conſume them; yet *Moſes* uſeth this
ver.10,11,12 Argument to appeaſe wrath and to continue preſervation,
2 Chro.20.1,2 and doth obtaine his requeſt. So when *Jehoſhaphat* was in triple danger, there were three Nations to one, againſt him: but he giveth himſelfe to prayer, and a maine argument of
ver.5,6,7. his prayer is ſet downe to be this. *Art not thou our God who didſt drive out the Inhabitants of this land before thy people* Iſrael, *and gaveſt it to the ſeed of* Abraham *thy friend for ever?* Lo, with how many Relations and Ingagements doth he there preſſe the Lord? His Relations doe lye in theſe wordes, *Our God, thy people, and the ſeede of* Abraham *thy friend*: The Ingagements in theſe words, *Thou didſt drive out the inhabitants of this land, and gaveſt it to the ſeede of Abraham*, &c. Brethren, let us in an humble and edifying way, to the Lords honour, the works promotion, and our encouragement, edifie one another with theſe ſayings, This is the Lords Ingagement to the work as an *helper*.

2. Is, his Ingagement againſt the *Enemies* as a *Party*, or a *Principall*. And this we may gather if we looke upon the great blaſphemyes of the *Enemies*, even againſt the Lord himſelfe. 'Tis good newes for the Church when her *Enemies* are growne rancke in *blaſphemy*, when they are come ſo farre as to deſpight the power of godlineſſe, and to hate holineſſe

holineſſe (*quatenus ipſam*) as holyneſſe: for then the Lord himſelfe doth take the matter into his owne hand, and will be a principall in the cauſe, and this ought to be our comfort. See a ground for it in Scripture, in the caſe of *Hezekiahs* diſtreſſe. when *Rabſhakeh* had rayled againſt the wayes of the Lord [*in him,*] ſee how God doth take it to himſelfe. *And* Iſaiah *ſaid unto them* (that is, to the ſervants of King *Hezekiah.*) *thus ſhall ye ſay to your Maſter, thus ſaith the Lord, be not afraid of the words which thou haſt heard, wherewith the ſervants of the King of* Syria *have blaſphemed* [me.] marke the laſt ſyllable [*me.*] He goeth on, *Behold I will ſend a blaſt upon him, and he ſhall heare a rumour, and returne to his owne land, and I will cauſe him to fall by the ſword in his owne land.* Yea, the Lord doth put himſelfe into the quarrell, *Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? even againſt the holy one of* Iſrael. *By thy ſervants haſt thou reproached the Lord,* &c. *But I know thine abode, and thy going out, and thy comming in, and thy rage againſt* [me.] *Becauſe thy rage againſt* [me.] *and thy tumult is come up into mine eares: therefore I will put my hooke in thy noſe, and my bridle in thy lipps, and I will turne thee backe by the way by which thou cameſt.* Thus, when the Lord is ingaged to a worke as an *Auxiliary*, or againſt the *Enemies* as a *Principall*, then let the Adverſaries looke to it: *but let the righteous lift up their head, for* (in Probability) *their redemption draweth nigh.*

Iſa. 37. v. 6.
ver. 7.
ver. 23.
ver. 24.
ver. 28.
ver. 29.
Luk 21. v. 28.

But although there are all theſe ſeverall grounds of Probabilities, yet let me tell you (to prevent confidence) that there are alſo ſome Improbabilities of the proſperous ſucceſſe of this worke, there are Bitts as well as Spurres, yea many a rough winde and tyde is againſt it: and therefore we ſhould doe well to follow that counſell of the Pſalmiſt. *Serve the Lord with feare, and reioyce with trembling.* Rejoyce we may for the *Probabilities*; but we muſt alſo [*tremble*] to conſider what *Improbabilities* there are. Would we heare ſome of them?

Pſal. 2. v. 11.

1. Then firſt conſider our generall *Backwardneſſe* and *unwillingneſſe* to be *Reformed.* Remember againe that place of *Ezekiel,*

Ezek. 24. 13. *Ezekiel, Becauſe I have purged thee and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.* What an univerſall *unthankfullneſſe* is there now in *England* for mercies lately received? The *Scots* are ſtill rayled againſt by ſome, whilſt *Straffords* memory is favourably reported. The day of *Thankeſgiving* was generally ſleighted, and there are thoſe which durſt to grumble againſt the Parliaments zeale and diligence Beſides, thoſe *Declarations, Orders* and *Edicts*, which tend to purging and puniſhing of wickedneſſe, what neglect of them, what diſputes againſt them doe we heare of, on all ſides? Brethren, theſe things doe not a little ſet backe the ballance of mine hopes.

2. *Improbability*, may be, the *too much dullneſſe, ſelfe-love*, and *ſelfe-ſeeking* of too many Profeſſors even in theſe times. *Baſe feare, muddy covetouſneſſe*, and *Reſerving pride*, theſe doe benumme their tongues, fingers, heads and hearts, ſo that they doe not pleade, ſpend, contrive and pant, for the publique good of *Zion*. Here I may fitly take up thoſe words of our Saviour, (though ſpoken in another ſence) *For the*
Iſa. 63. v 4. *day of vengeance is in mine heart, and the yeere of my redeemed*
ver. 5. *is come.* But how was it entertained? *And I looked and there was none to helpe: and I wondred that there was none to uphold.* Upon ſuch a ground as this was that exclamation of *Ieremiah,*
Jer. 9. v. 2. *ô that I had in the Wilderneſſe a lodging place of wayfaring men,*
ver. 3. *that I might leave my people and goe from them.* Why? *For they are not valiant for the truth upon the earth, they proceed from evill to evill, and they know not me ſaith the Lord.* Theſe are Improbabilities.

Queſt. Seeing then that there is both hope, and hazard, perill and poſſibility in the buſineſſe, oh what, and how may we doe for our particulars, to remove our feares, and to attaine our hopes?

Anſw. I anſwer againe, *be Active, be Active.* I have already ſhewed you [*wherein*] and I ſhall now adde only to ſhew you [*wherefore*] or why we muſt be thus *Active.* My deſire is to ſtirre us up by ſome motives to further the worke begun.

First,

First, consider the great *Peril*, the manifold *mischiefes*, and *Inconveniences* of an imperfect *Reformation* and *Deliverance*. I say againe, the manifold *mischiefes*, for they are diverse. As *Motive* 1.

1. In respect of the Lord himselfe, who is hereby provoked and offended farre more then if nothing at all had bin done. Halfe-service is as bad, and sometimes worse to him then none; and therefore such a remisse servant is accursed. *Cursed is every one that doth the Worke of the Lord negligently.* God will have service (*as love*) with all the heart, mind, soule and strength. We know what a brand and blemish there is set in Scripture, upon the memories of those Kings which did Reforme in part, but not thoroughly: *becaus the high places were not taken away.* Thus we find a blot upon *Amaziah*, upon *Azariah*, upon *Iotham*, &c. Thus in respect of God. Jer. 48. v. 10. Luk. 10. v. 27. 2 King. 14. v. 4. 2 King. 15. v. 4. ver. 35.

2. Such an halfe-stroake in Reformation doth breed an *Inconvenience* in respect of the worke it selfe, for that is hereby made farre more difficult, then if it had never bin attempted. A foule cloth that hath bin slim'd (as they say) in washing, so that the dirt is scalded into it, will require farre more labour to clense it, then if it had never bin touched. A wild Colt that hath once cast his rider, will put him doubly to it, to sit him the next time.

3. Yea, in respect of other after-reformers too, such an halfe doing will be no small disheartning and prejudice unto them, in case they may set upon the same worke in time to come. What? (will it be said) will these men doe more, then their wise predecessors could compasse? Tush, this attempt is an old fancy, a stale project: Thus, in such and such a time of old there were some of your humour that made a great noyse of Alterations, and Reformations, they forsooth would needs doe strange businesses, but what was the issue? either nothing or a very small matter. Thus the cure is made more difficult to those Physitians which shall come after, and they by this meanes are discouraged from the undertaking.

4. But especially such imperfect attempts and meere be-

ginnings of a Reformation and Deliverance, are moſt miſchievous in regard of the Enemies of thoſe workes, and that more wayes then one: for by this meanes, 1. They doe become more *bold*, and *audacious* in their *evills*, according to
Eccleſ. 8. v. 11. that of the Preacher, *Becauſe ſentence againſt an evill worke is not executed ſpeedily* (I may put in *thoroughly*,) *therefore the heart of the ſonnes of men is fully ſet in them to doe evill*; or at leaſt the enemies doe hereby grow more *ſubtill* and *cautious* (if not more *impudent*,) As a Fox that hath once broken the ſnare or ginne, it will coſt you double art, paynes, and patience, to get him upon that advantage againe: So if once the *Enemies* can eſcape ſuch a ſcowring, they will worke more wiſely ever afterward, and tenne to one, if ere you take them ſo fairely upon the hyp in future times. 2. But chiefely ſuch ſhort ſparring (as we ſay) doth make the Enemies more fierce, cruell and malicious, againſt all the Reforming party for ever afterward. When *Moſes* and *Aaron* did attempt and begin the Redemption, and Deliverance of *Iſrael* out of *Ægypt*, and that they had made but an entrance upon
Exo. 5. v. 1. & 3 the worke, they had but broken the ice with *Pharaoh*, concerning letting the people goe: Lo, then for a time it is farre worſe with the poore *Hebrewes* then ever before; for *the tale of their brick is doubled, ſtraw is denyed them*, and inſteed thereof, *ſtripes are layed upon them*. Suppoſe now that thoſe two great Deliverers (*Moſes* and *Aaron*) had left the worke in this plight, had they not bin rather enemies, then friends to *Iſrael* in ſo doing? But once more, Suppoſe
Exod. 14. that the *Ægyptians* had recovered the *Iſraelites* back againe, when they purſued them to the red-Sea? Oh then, what triple taſks of bricks, with Scorpions inſtead of rodds, would they have layed upon them? To illuſtrate this poynt a little more cleerely: Suppoſe a hunter, or Woodman, in ſhooting of a Stagg, or Wilde-Boare, doth not ſtrike it dead in the place, but onely wounds it: is not then the ſhooter himſelfe in as much danger as the game? is it not time for him preſently to fly for his owne life, for feare leaſt the bleeding beaſt doth fall upon him? Or once more, Suppoſe that a Prieſt or Levite of old, when he had

a Bull

a Bull or Bullock tyed to the hornes of the Altar; ſuppoſe (I ſay) that he had given it ſuch a faint blow upon the head, as might onely have amazed the furious beaſt, and cauſed him to breake the cordes, had it not then bin high time for the man to looke to himſelfe, for feare leaſt the Sacrifice ſhould have offered up the Prieſt? We know that the *Philiſtines* brought downe *Sampſon* very low: for they did ſhave off the *locks* of his *head*, and with them his ſtrength, they did put out his *Eyes*, and bound him with *fetters* of *braſſe*, and he did grinde in the priſon houſe. A man would have thought that this enemy of theirs had bin ſufficiently diſabled from hurting them for ever after: but the caſe was otherwiſe, for in time the haire of his head began to grow againe, and at laſt, when they made but a play-game of him, he was at once avenged of them for his two eyes: Yea, he pulled downe that houſe-full of the *Philiſtines* at one plucke, ſo that the dead which he ſlew at his death, were more then they which he ſlew in his life. Therefore there is no good truſting of ſhaven, blind, bound and impriſoned *Sampſons*; their haire may grow againe, and then woe to the other ſide if ever they recover hold faſt in the pillars of the houſe. In ſhort, whoſoever doeth not ſtrike home in caſes of great *Reformations*, and publike acts of *Juſtice*, he doth but irritate the *enemy*, to the extreme perill of himſelfe. I doe here remember that ſpeech of *Goliah* unto *David*, and may well allude unto it, *Chuſe you out a man for you* (ſaith he) *and let him come downe to me, if he be able to fight with me, and to kill me, then will We be your ſervants, but if I prevaile againſt him, then ſhall ye be our ſervants and ſerve us.* The like words me thinks I heare ſounding from the mouth of every *grand-delinquent*, and from each mighty *Anti-Reformiſt* amongſt us at this time. *If the Reformers be now able to match and vanquiſh us, then We muſt be ſervants for ever: but if our party can at this time prevaile, kill, and conquer them, then all is ours, and they ſhall be our perpetuall ſervants, and ſerve us.* And hence (I ſuppoſe) doe ſpring all thoſe divelliſh Treaſons, and helliſh Machinations of the Adverſaries, in all the three

Judg. 16. ver. 19. ver. 21. ver. 22. ver. 25. ver. 28. ver. 30. 1 Sam. 17. 8, 9.

Kingdomes ever ſince the beginning of this Parliament, *Iriſh*, *Scottiſh* and *Engliſh* Rebellions, Treaſons and Conſpiraſies. The enemies are buſie (like their father the Divell,) becauſe their time is ſhort: Now or never therefore, let the holy, and loyall ſide beſtirre themſelves too, even in their owne defence. And to ſet on this point yet more cloſely, we may allude in this caſe, unto that ſpeech of our Saviour concerning the re-entry of the uncleane ſpirit. *When the uncleane ſpirit is gone out of a man, he walketh thorough dry places, ſeeking reſt, and finding none, then he ſaith, I will returne into my houſe from whence I came out, and when he is come, he findeth it empty, ſwept and garniſhed: Then goeth he and taketh with himſelfe ſeven other ſpirits more wicked then himſelfe, and they enter in and dwell there, and the laſt ſtate of that man is worſe then the firſt.* The States Eccleſiaſticall and Civill, in this Kingdome, were not long ſince peſtered, and in part *poſſeſſed*, with divers bad members, which were unto us like ſo many *uncleane ſpirits*, ſome of theſe have bin lately diſpoſſeſſed; I meane, by *flight*, *impriſonment*, *death*; ſo that at preſent, we doe walke *through dry places*, that is, in better wayes, *ſeeking reſt*, and a thorow Reformation; but if now we *finde none*, then, then, let us be ſure that thoſe (*Cacodemons*) *evill ſpirits*, may *returne againe*, and take with *themſelves* many other *ſpirits more wicked then themſelves*, *and* (if poſſible) *enter in, and dwell here, and the laſt ſtate of this* Nation *ſhall then be worſe then the firſt*. The Lord grant that it be not even ſo unto this *Generation*. In briefe (my Brethren) let me ſpeake it as effectually, as I doe now faithfully ſay it. The *Bleſſed Reformers* and their *Adherents*, doe at this time (as they ſay) *hold a Wolfe by the eares*. By the *Wolfe* I doe underſtand, all *Papiſts* and *Delinquents*, if they chance to let goe this ravenous beaſt, he may turne againe, and all to rent them; if they hold it there for longer time, this alſo may be perilous. A third way yet remaineth, and that is, to be ſure and ſwift.

Mat. 12. v. 43. ver. 44. ver. 45.

5. Finally, Such ſhort-ſhooting may much redound, or at leaſt be objected, to the diſhonour of the *attempting Reformers*: for

for will not after ages, yea, the preſent enemies, be bold to put upon them that Proverbe in the Goſpell, concerning weake builders, and ſay, *Theſe men did begin to build, but they were not able to finiſh?* So much for a firſt Motive. Lu. 14.30.

A ſecond meanes to ſtirre up *Activity* may be taken from *our common intereſt in this Worke.* Conſider that thy ſelfe, and all thine, have a deepe ſhare in this deck, I meane, if thou beeſt a true Proteſtant and a good Subject. This was *Mordecais* firſt Argument to Queene *Heſter*, *Thinke not with thy ſelfe that thou ſhalt eſcape in the Kings Houſe more then all the Iews:* So ſay I to every one that heareth me this day, what Religion doſt thou profeſſe? Art thou a Papiſt or a Proteſtant? If a Proteſtant, then I muſt tell thee. Thinke not with thy ſelfe wherſoever thou art, that thou ſhalt eſcape, more then all the Proteſtants: for the *Iriſh-Rebels*, the *Traitours* and *Conſpiratours* in *Scotland* and *England*, yea, the whole Anti-Parliamentary guilty party, in all three places, are generally, either Papiſts in tongue or Popiſh in heart. *Motive* 2. Eſt. 4.13.

Queſtion. But thou wilt ſay, I am neither Papiſt nor Puritan, the middle and moderated way is my deſire?

Anſwer. True, wee have both *Church-Papiſts* and *Maſſe-Proteſtants*, yea further (if you will) there are amongſt us, both meere Paſſive Proteſtants, and Active ones, the latter are accounted Puritans, and the former are little better then men indifferent: but to bee ſhort, art thou a Proteſtant indeed, that is, compleatly Orthodox in Doctrine, and firmely conſcientious in practice? Then I tell thee once againe, that thou art no better then an Hereticke, yea a Puritan, in the Definition and account of true *Romaniſts.* How long therefore halt yee betwixt two wayes and opinions, betwixt Popery and Purity? Be aſſured Brethren, there is no third Tract to be found, and to convince you of this (for wee had need of conviction in this point) conſider ſeriouſly theſe two grounds or reaſons.

1. Firſt, Chriſt himſelfe doth make but two wayes

and gates, and two ſorts of Travellers, in, and to them.
Mat.7.13. *Enter yee in at the ſtraight Gate: For Wide is the gate*
ver.14. *and broad is the Way that leadeth to deſtruction, and many there be that goe in thereat; becauſe ſtraight is the gate, and narrow is the Way which leadeth unto life, and few there bee that finde it.* There we have a diviſion of all perſons in the world, into two ranckes, *Curſed* and *Bleſſed*, and he gives us two markes of the latter ſort, you may know them by their ſtrictneſſe in practiſe, and pauſity of number. Againe,
Lu.12.30. our Saviour ſaith elſwhere, *He that is not With me is againſt me, and he that gathereth not With me ſcattereth abroad*; therfore Chriſt himſelfe doth make but two principall ſides now amongſt us.

2. But if the Popiſh, rebellious or Anti-Reforming party ſhould now prevaile (which God forbid) they alſo would paſſe a Dicottomy upon us all, they would make but two parts of all the people in *England*, either we muſt turne Catholikes (as they call it) or elſe, we ſhall be Heretiks and Puritans in their Kalender: and therefore if there be any perſons, preſent or abſent, which doe dreame of getting ſafety by compounding, and halfe-ſyding, let thoſe Batts know, that their lot in the concluſion, is like to be no better, then was that of the *wily Gibeonites* which made
Joſh.9.3.&c. a crafty lying league with *Iſrael*. See the iſſue of their compoſition, firſt, they are both accurſed and inthraled, even by thoſe with whom they made their league; Saith *Joſhua* to them (when he had ſpied their Cap.) *Now therefore yee*
ver.23. *are accurſed, and there ſhall none of you be freed from being bond-men, and hewers of Wood and drawers of Water, for the Houſe of my God.* And afterward King *Saul*, he doth maſſacre or ſlay them in his *zeale* to the children of *Iſrael* and
2 Sam.21.2. *Judah*. Let all the Engliſh *Gibeonites* of theſe times looke for the like reward in the latter end, and remember ſtill, that theirs was ſlavery and ſlaughter. In a word, the greateſt favour that ſuch Newters may expect, can be but this, they may finde ſo much favour, as *to be eaten laſt*, and to be ſerved in for the murtherers ſecond courſe. That is the next Motive.

Thirdly,

Thirdly, Conſider that the Lord can and will effect this great worke without us, but then it ſhall be to our greater coſt and damnage. This was another of *Mordecais* arguments to Queene *Eſther*, *For if thou altogether holdeſt thy peace at this time, then ſhall their inlargement and Deliverance ariſe to the Jewes from another place, but thou and thy fathers Houſe ſhall be deſtroyed.* Let me clap this ſpurr in the ſides of every dull and unactive perſon that heares me this day, the Lord will never be baſled in his worke, but yet thou and thine may be ruined, for not conferring your help. Our backwardneſſe may hinder our ſelves, though it be not an hinderance to the worke. See an example to this purpoſe, in the cold reward of fearefull *Barak*, he had a faire propheſie and promiſe, to incourage him to goe againſt *Syſera*, the Captaine of *Jabins* army; but he is timerous and durſt not to adventure himſelfe alone, but will have *Deborah* (a woman) to goe with him, or elſe he will not go: Now what doth the Lord looſe, or *Barak* gaine by this fearefullneſſe? Surely, the Lords worke is done nevertheleſſe: *For God ſubdued on that day* Jabin *the King of* Canaan: But *Baraks* wages they are much the leſſe, *I Will ſurely goe With thee* (ſaith *Deborah*) *notwithſtanding the journey Which thou takeſt ſhall not be for thine honour, for the Lord ſhall ſell* Syſera *into the hand of a Woman.* A juſt and proportionable puniſhment, if *Barak* will play the woman by his fearefullneſſe, and will needs have a woman to goe with him, moſt juſt it is that a woman ſhould take the honour of the day from him. Take but one preſident more to fortifie this Motive, the man is King *Saul*, he is commanded to deſtroy *Amalek* utterly; but he doth this work of the Lord negligently, and ſpareth King *Agag* and the beſt of the ſpoyle. Whats the iſſue? Is *Agags* life ſaved by this meanes? No, but the ſword of *Samuell* cuts him off. Or is King *Saul* a gainer by his remiſſeneſſe? No, but it coſts him his Crowne and Scepter. So our cowardiſe and negligence, about the publicke worke at this time, though it cannot hinder the Lord, yet may it prejudice and undoe, both our ſelves and our poſteritycs.

Motive 3.

Eſt. 4. 14.

Judg. 4.

ver. 6

ver. 8.

ver. 23.

ver. 9.

1 Sam. 15. 3.

ver. 33.

ver. 28.

Fourthly,

Motive 4. Fourthly, Conſider the opportunity of this ſeaſon, and our honourable priviledge, in being brought forth at ſuch a time. This is *Mordecais* laſt argument to *Eſther*, *And who knoweth whether thou art come to the Kingdome for ſuch a time as this?* This Motive (it ſeemes) did ſtrike the ſtroke with Queene *Eſther*, and carried her thorow all difficulties, ſo that now neither the wrath of a King, nor the late ſad preſident of Queene *Vaſthi*, no, nor the feare of death it ſelfe could hold her in. When the Lord hath a purpoſe to doe great publike workes of *Reformation* and *Deliverance*, and doth ſo farre honour any of his ſervants, as to bring them forth in ſuch a nick, yea, and (perhaps) to call them to that ſervice, it is then their duty, and the Lords expectation, that they would indeavour to raiſe, fit and proportion their ſpirits to the worke that is ſet before them: yea and God himſelfe at ſuch times is ready to be with them in an extraordinary meaſure. Thus, when the Lord would have that firſt *Temple builded at Ieruſalem*, what a King did he give unto *Iſrael?* he was no leſſe then a *Iedidiah* and a *Salomon* (beloved of the Lord and peaceable) Nay how doth that King indeavour to fit and furniſh himſelfe, both by prayer for wiſdome, and by diligent contrivall for materials? So for the building of the ſecond Temple, what active Prophets and Princes, did the Lord raiſe up, and how doe they rowſe up themſelves for that worke? as *Haggai* and *Zechariah*, with couragious *Zerubbabell* and *Jeſhua*, beſides *Ezra* and *Nehemiah* about the ſame time: So in building of the walls of *Jeruſalem*; what choice and forward ſpirits doe we find, in that third Chapter of *Nehemiah*, firſt among the Prieſts and afterward from the Princes, and from them it runneth down to the very Tradeſ-men, as *Gold-ſmiths*, *Apothecaries*, and *Merchants*. In like manner, when the Lord had a purpoſe to root out *Baal*, *Iezebell* and *Ahabs* poſterity, what a man for the nonce did he raiſe up, even furious *Iehu* the ſon of *Nimſhi?* And ſo in *England* heretofore, when the time was come for rooting out thoſe *Romiſh Baalites*, and that *Babiloniſh Jezabell* did not God raiſe up our *Engliſh Iehu*, (King *Henry* the eighth) a man made for the purpoſe? Brethren, let us lay this to our

Eſt. 4 14.

2 Sam 11.2.5.
1 Chr. 22.9,10
1 Kin. 3.9.
1 Kin. cap 5.

Ezra 5.1,2.

Neh. 3.1.

ver. 8.
ver. 32.

2 Kin. ca. 9. 10.

hearts,

hearts, we all (of this age and Iſland) are now honoured, to be the Spectatours of a wonderfull worke, yea, and ſome of us (perhaps) are borne to be happy inſtruments thereof in ſome degree; ô let us take this gratious opportunity as an honourable bleſſing, let us improve it richly, to the honour of him, who hath ſo highly honoured us. Yea, let every one that can doe any thing (and who cannot holily, and loyally doe ſomething towards this work?) let him or her ſay with themſelves, *Who knoweth whether I am come to my preſent place, caſe and condition, for ſuch a time as this?* *Magnus animus magnam fortunam decet.*

1. Firſt, let every *Magiſtrate* and *Officer* ſay with himſelfe, who can tell, whether I am made a *Maior* or *Juſtice* of the *Peace*, &c. in ſuch an eminent County, City or Borough, for ſuch a time as this? namely, that I may promote and enliven within my Spheare the *Declarations* and *Orders* that doe come from Parliament, that I may certifie againſt contemners effectually, and may to my utmoſt apprehend and ſend up all that ſhall let and offend the preſent worke. Nay (me thinks) the very wives of ſuch Magiſtrates, may as well ſay to themſelves, as *Mordecai* did to *Eſther* the wife of King *Ahaſhuerus*, *Who knoweth whither we are come to our derived dignity and reflected authority for ſuch times as theſe?*

2. In like manner would I have every other inferiour Officer, to commune with his owne heart in his Chamber, and ſay, I am now (ſuppoſe) a *Conſtable*, and ordinary ſerviee is not ſufficient in extraordinary times. I am but a meane man (may another ſay) and have prayed (perhaps) heretofore for an occaſion and opportunity to further the Reformation, Lo, now I am one of the *Church-wardens* of my Pariſh, and there is a *Declaration for aboliſhing of Crucifixes, &c.* now put into my hands and even dropt into my mouth. A third man may tell his owne heart, there is now come downe an *Order for ſetting up of Lectures*, and I am a wealthy leading man amongſt my Neighbours, *Who knowes whether I am come to this Pariſh, to this eſtate for ſuch a time as this?*

3. But finally and eſpecially, let this conſideration kindle the ſpirits of all faithfull Miniſters, and make them blaze with holy, loyall flames of zeale and activity. O my Brethren, that

we unworthy we, ſhould be made *Watch-men* and *Paſtours*, in ſuch hopefull, and yet fearfull times as theſe, whoras ſo many of our better Predeceſſours, have deſired to ſee theſe things, but could not ſee them, me thinkes, this conſideration ſhould melt and raviſh us, yea, it is almoſt enough to make us cut up our fleſh into hearts, and (if it were poſſible) to diſtribute and deale them abroad into the boſomes of our friends to enliven them. To winde up all, let every ſoule that wiſheth well to our *Zion* and *Jeruſalem*, to Church and State, caſt himſelfe and his upon the preſent Reformation; Let him (as a good Chriſtian and true Subject) adventure his *All* in that bottome, 'tis no ſmall hinderance to the publicke good worke, that many thouſands of people doe ſtand (*in bivio*) wavering in their judgements and affections, they have (as it were) one foot upon the ſhore, and the other in the Ship: ſo that if the Sea doth chance to ſwell and grow rough, they are provided to retire to ſhoare with ſafety; but if the waters prove calme, they will goe off wholly into the Arke amongſt the Reformers, and this diviſion is the ready way to caſt away both ſhip and men: Let me ſay therefore to all theſe as Saint *Paul* ſaid of thoſe ſhipmen, which were about to forſake their veſſell in the ſtorme, Act. 27. 30, 31. *Except theſe abide in the Ship yee cannot be ſaved.* Let us all accoording to our places leape off wholly with both feet into the publike Arke of Reformation, and now to ſet on this laſt Motive with a paire of ſpurrs at parting, let us in our thoughts and imaginations, repreſent the paſt and future ages as now preſent to encourage and quicken our Activity. Firſt, for Paſt-ages, let us thinke and ſuppoſe with our ſelves, that if our Anceſtors of the laſt generation were now living againe, even thy father, and mine, and his, thy husband, wife, or (perhaps) brother deceaſed (I ſpeak only of ſuch dead friends as wiſhed well unto *Zion*) ô how would theſe ſpit in the faces of ſome of their children, nephewes or kinſ-men, which are againſt this Reformation? how would they checke and ſpurr up all their midling kindred? but as for all thoſe of their off-ſpring that goe the right way, ô, how would they kiſſe, bleſſe and embrace them? and what ſh ewers of fatherly benedictions would they let fall upon their heads? Brethren, let the very aſhes of our Anceſtors

Anceſtors put ſome fire into us. But ſecondly, for *future ages* too, thinke, ô thinke upon your children yet unborne, or not growne up, poore ſoules they are not yet able to ſpeake for themſelves in this buſineſſe, but much of their *future happineſſe* doth lie at the mercy of our preſent Activity. O let us give them cauſe to bleſſe our memories in the times to come, that ſo when they ſhall hereafter ſit upon our Tombes and Graves, they may there tell their children and childrens children, that they had fathers and grand-fathers once, which did live in a golden age of opportunityes, and by their taking and improvement of thoſe ſeaſons, they did treaſure up unto us theſe bleſſed legacies of *Truth* and *Peace*, which we and ours, do now enjoy.

And now, what more can I adde ? what golden *Text* of Scripture can I finde that is ſufficiently emphaticall to tip and cloſe up all this Diſcourſe ? Let it be that of Saint *Paul* to his *Corinthians*, we will but vary the number, and take it to our ſelves, 1 *Cor.* 16. *ver.* 9.

A great Doore and effectuall is opened unto us, and there are many adverſaries. The words are a double ſpurr.

***

THE SECOND TREATISE INCITING TO HOLY AND LOYALL ACTIVITY.

EXOD. CHAP. 17. VER. 11.

And it came to passe when Moses *held up his hand, that* Israel *prevailed: and when he let downe his hand,* Amalek *prevailed.*

ALthough it be the proper element and errand of a Minister to feede his people with spirituall knowledge and understanding, yet is it also upon our commission to be your Nationall *Watchmen*. *Watchmen* we are, to promote the good, and to give warning against the evills of the land: If we faile in either case *to blow the Trumpet to the people, then shall their bloud be required at our hands.* The consideration of that heavy charge, doth cause me to enterpose a Parenthesis betwixt mine ordinary Lectures, and hath put me for a while upon a publike discourse. It is concerning the Great things which are comming to passe in *England* in these dayes. In this discourse I am resolved (with *Gideons* men) to blow my *trumpet*, though I breake my *pitcher*,

Ezek. 33. v. 7. ver. 6. Judg. 7. v. 16, 20.

pitcher, and to hold forth to all that heare me, a famous example both of holineſſe and activity. The man is *Moſes*, obſerve his indeavour, and the ſucceſſe thereof. *And it came to paſſe when* Moſes *held up*, &c.

This Chapter doth preſent us with a paire of remarkable Hiſtories. One of *Iſraels* murmuring for water at *Rephidim*, and the iſſue thereof, that, to *ver.* 8th. The ſecond of *Amaleks treachery*, with the conſequents thereupon; from *ver.* 8th. to the end. The very order of theſe two is obſerveable, and doth ſhew us, that where murmuring goes before, there enemies and invaſions doe follow after. But I paſſe on.

In this latter Hiſtory we have divers particulars, as

1. First, the fight or battell it ſelfe, with the forces on both ſides; Offenſive, *Amalek*, *ver.* 8th. Defenſive, *Joſhuah*, with ſome choſen men of *Iſrael*, *ver.* 9th.

2. Next, the *Auxiliaries* or *Aydes*, aſſiſting *Iſraels* party, they were *Moſes*, *Aaron* and *Hur*, *ver.* 10th. and what they did, ſee *ver.* 9, 11, 12.

3. Thirdly, the *victory it ſelfe*, is ſet downe, *ver.* 13th.

4. Finally, the *Memoriall* of the whole is commanded and recorded in the following *verſes.* 14, 15, 16.

I ſhall handle the Text, *Per præcognita & præcepta.*

First, laying downe the *Premiſes*, then the *Doctrine* thereof.

1. The *Premiſes* doe containe both *Explanation* and *Diviſion* of the wordes.

Explanation. In the *Explanation* we ſhall move and anſwer two *Queſtions.*

Queſt. What this *Amalek* was?

Anſw. They were a people deſcended from *Eſau*, as *Iſrael* from *Jacob*. *And* Timna *was concubine to* Eliphaz Eſaus *ſonne, and ſhe bare to* Eliphaz Amalek.

Gen 36. v. 12.

So that this grudge was hereditary, deſcended from *Eſau* to his grand-child *Amalek*, who though a baſtard, yet prooves too true an heire to that old hatred againſt *Jacob*, for the birth-right, and the bleſſing.

Gen. 27. v. 41, &c.

Queſt. What is meant by this action or poſture of *Moſes*, in holding up his *hands*.

Anſw. I find the phraſe to have divers uſes and ſignifications in Scripture.

Scripture. Sometimes 'twas uſed,

1. *Civilly* or *Judicially*: it was a poſture uſed in taking of an *Oath* or *Vow*. *Abraham* ſaid to the King of *Sodom*, *I have lifted up my hand to the Lord the moſt high God: That I will not take from a thred even to a ſhoe latchet*, &c. *Iunius* renders it [*Iuravi elata manu*] I have ſworne by lifting up my hand. And againe, *I lift up my hand to heaven, and ſay, I live for ever*. Gen 14.v.22. ver.23. Deut 32.40.

2. Sometimes it hath a Religious uſe, and that either

1. In *bleſſing*, As *Aaron* lift up his hand toward the people and bleſſed them. Lev.9.v.22.

2. Or in *prayer*, So ſometimes in *petition*. *Heare the voyce of my ſupplication When I cry unto thee, When I lift up my hand toward thy holy Oracle*. And ſometimes in *prayſes* or *thankeſgiving*, *Lift up your hands in the Sanctuary and bleſſe (or prayſe) the Lord*. Pſal.28.v.2. Pſal.134 v.2.

3. This *poſture* hath alſo a *Military* uſe, it was uſed in *Warre* by ſuch as bare the *enſigne* or *colours* to a band of men. *Behold I Will lift up my hand to the Gentiles, and ſet up my ſtandard to the people* (i.e.) *Cum vexillo Evangelij, With my Flag or banner of the Goſpell*. And in the ſame ſence is that other text, *the ſoule that doeth ought preſumptuouſly, elata manu, as a banner bearer; With a high hand, ſhall be cut off*. Iſa.49.v.22. Numb.15.30.

In the Text this phraſe or poſture may have (I conceive) a double uſe or ſignification; *Religious* and *Military*.

1. The action might be *Religious*, that *Moſes* during the time of the battell did hold (or lift up) his hand to the Lord in prayer for victory. As *Salomon* is ſaid *to ſtand before the Altar, and to ſpread forth his hands towards Heaven*. 1 King.8.v.22.

2. But chiefely this poſture of *Moſes* was *Military*. Like a *Standard-bearer* or *Enſigne* he held up the rod of God in his hand, (that is, ſometimes in one hand, ſometimes in the other,) as a *banner*, or a *Flag*, thereby to encourage the Souldiers which were now fighting in view, in the valley; for this rod of God had beene an inſtrument of divers former Miracles and deliverances to that people, it turned *Waters* into *blond*, it brought in the *Froggs*, and the reſt of the plagues upon *Ægypt*. In a word it was the ſame *rod* that Exod.7 v.20. Exod.8 9, &c.

did

Exod. 14. 16, 21. did *divide the red-Sea*, and made a way of escape for *Israel* through the flouds. And therefore the holding up of this *rod* to the fighting *Israelites*, was a silent Oration unto them, and did signifie as much as this speech,

Looke hither O ye *Hebrewes*, and beehold the *Ensigne* of the Lords presence, and assistance; this, this, is that *rod* which in my hand (by his power) did bring all those plagues upon *Ægypt*, and at last paved your way, and the *Ægyptians* Sepulchers, in the waters: *remember* (therefore) *that the Lord is still the same, and his yeeres doe not faile*; What is this *Amalek* more then *Ægypt*, that they should be able to stand before this God, this *Rod*, this *Israel*. So much for *Explanation*.

Heb 1. 12.

Division. In the *Division* of the words two parts offer themselves.

First, here is *Moses* his *posture*; and this is set downe *Positively, the lifting up of his hand. Privatively, the letting of it downe.*

Secondly, the different *issues* or *effects* of both those, for *When* Moses *held up his hand*, Israel *prevailed: and When he let downe his hand*, Amalek *prevailed.*

Secondly, the *Doctrine*, which I called the *Præcepta*, and it shall be the *sap* or *quintessence*, distil'd out of all these branches thus unfolded, it must be this.

DOCTRINE.

Doct. *In times of solemne Contestation, When the true Church lyes at stake, every right member ought to bestirre it selfe in it's behalfe to the uttermost.*

In the compleat handling of this point we ought to observe, 1. The *Explanation*. 2. The *Confirmation*. 3. The *Application* thereof.

Explanation. In times of solemne *Contestation*] that is, when there is any publike striving or bickering, whether by warre, (as in my Text.) Or by Counsells, as in *Parliament*. When *David* is against *Goliah*, and *Hushai* against *Achitophel*: then, when all this lyeth at stake, and the game is playing (as it were) it behoves every true naturall spirituall sonne, to lay about him in the use of all Religious or Politike meanes lawfull, to helpe, heave, or draw a pound, for raising of the Bell, and for evening of the Scales.

1 Sam. 17.
2 Sam. 17.

To

To the uttermoſt.] That is, he muſt leave (as we ſay) no ſtone unturned, no poole unfiſhed, no meanes unaſſayed, that might further the worke of deliverance. Whatſoever his heart, head, tongue, hand or relations can doe, holily, loyally, that muſt he try, uſe and improve, with all his might. Thus was it with thoſe in this Text and Chap. *Joſhuah* and his choſen men being fit for warre, they doe fight againſt *Amalek* in the *Valley*. *Moſes*, a man too old for *Armes* (being now above foureſcore) yet thinks himſelfe not too aged to pray and give aim: but up he climes to the top of an hill, and there ſhakes a *Rod*, though he cannot brandiſh a ſword. Next *Aaron*, and *Hur*, a paire of aged fathers, though unable to fight, nor may they hold up the *Rod*, yet ſomething they will be doing for the furtherance of victory, they will helpe him that helps *Joſhua*, they will aſſiſt at the third hand, and doe ſtay up the hands of *Moſes*, when they had put a ſtone under him. Exod. 7. v. 7.

We may ſee it proved in Scripture in caſe of divers Domeſtick factions ariſing againſt the truth. Looke we firſt upon that faction of *Saul* againſt *David*. It was an hot perſecution of the *Hauke* and his fawning *Spannills*, againſt a poore *Partridge* in the *Mountaines*; *David* and his adherents are taken for a pack of Rebels, and the prieſts of *Nob*, (though innocent) are *executed* as *Conſpirators* with him; yet the famous faithfull ones of the land did ſtand to *David*, and for him, even in his loweſt ebbs and eſtate. *Samuel* himſelfe doth ſhelter him then at *Naioth* in *Ramah*. *Gad* the Prophet giveth him *counſell*. Yea true hearted *Jonathan* himſelfe doth (againſt his owne profit) covenant with him, and affords him continuall helpe and intelligence. So in the time of *Abſolons* treacherous combination againſt King *David*, and the loyall party that were with him, how neere had they carried it, having on their ſide *Achitophel* the Oracle, ſtout *Amaſa* the generall, and other able heads, hearts and hands? But even then, there was many a faithfull *Iſraelite* that did beſtirre himſelfe to the uttermoſt, as, *Ittai* the *Gittite*, and all the Country thereabouts, alſo *Zadok*, *Abiathar*, and the Levites *Huſhai*, the *Archite*, with *Shobi*, *Confirmation*. 1 Sam 22. v. 13. 1 Sam. 19. v. 18. 1 Sam. 22. v. 5. 1 Sam. 20. 2 Sam. 15. 19. ver. 23. ver. 24, 32. 2 Sa. 17. 27, &c. 2 Sam. 19. 24.

Shobi, Machir, Barzillai and *Mephiboſheth.* But a more cleere inſtance, was the condition of the Church of *Iſrael* in the time of the faction of *Baals* Prophets, they carried all ſmoothly before them, it was hard for a man to find a knee
1 King. 19. 10. that had not bowed unto *Baal.* In a word *Elijah*, orthodox
1 King. 18. and zealous *Elijah*, now thought himſelfe left alone: but therefore how doth this *Eliiah* beſtirre himſelfe to the uttermoſt? he doth (as it were) runne through fire and wa-
ver. 38. ter, he brings downe *fire* upon the *Altar*, he procureth *raine*
ver. 44. from *Heaven.* Yea, in that Chapter, he is the death of *Eight hundred and fifty falſe Prophets*; 450. *Prophets* of
ver. 40. *Baal*, and 400. *Prophets* of the *Grove.* Our laſt inſtance let be the caſe of the *Jewes* in *Eſthers* time, their condition was
Eſth. 3. 10, 11, 12, 13, &c. little better then deſperate, proud *Haman* had beg'd (or rather bought) the whole people of the *Jewes*, the decree for their execution is ſigned and ſent by poſts, *&c.* But now how doth every true member in *Shuſhan* and elſe where beſtirre themſelves? Firſt, *Mordecai* at *Shuſhan*, Next, the
Eſth. 4. v. 1. reſt of the *Iewes* in other *Provinces* doe the like. Alſo *Mor-*
ver. 3. *decai* informeth Queene *Eſther* by *Hatach*, and preſſeth her
ver. 7, 8. vehemently untill he obtaineth. Yea, *Eſther* her ſelfe, how
ver. 13, 14 doth ſhe (though the weaker veſſell) adventure upon the
Pro. 19. v. 12. wrath of a King, *Which is as the roaring of a Lyon?* Thus in times of *publike Conteſtation* (that is) of *hope* and *hazard*, *perill* and *poſſibility*, every true member ought to beſtirre it ſelfe to the uttermoſt.

This truth may be confirmed and bound with no leſſe then a three-fold cord of *Argument* which may not eaſily be broken.

Reaſon. 1. 1. Is, becauſe every true member hath a ſhare in that publike ſtake, when the Church is in *Conteſtation.* (By Church ſtill I meane, that party, whether many or few, rich or poore, which hold faſt the purity of *Doctrine*, and powerfull pra-
Jude v. 3. ctice of godlyneſſe.) *Jude* calleth ſalvation, *the common ſalvation*: It is true of the doctrine of ſalvation, that is to all true Chriſtians as a Common field to all the tenants in a Pariſh, or Mannor, every Free-holder or Copy-holder, hath his ſhare and portion therein. *Quædam univerſitatis ſunt,*

(ſaith

(ſaith the *Civil Law*) ſomethings are every mans, as the ſea-ſhore, the fiſh of the ſea, and the like: good reaſon therefore that every true member ſhould beſtirre themſelves to the uttermoſt for this common inheritance. When *Iſrael* fought with *Amalek* in *Rephidim*, though *Moſes*, *Aaron* and *Hur*, were not with *Joſhuah* in the battell, yet their lives, liberties and Religion, lay at the ſame ſtake, as much as his, or any mans elſe in the Campe. And upon this ground it was, that *David* returning with victory over thoſe *Amalekites* which had ſpoyled *Ziklag*, alotted as great a ſhare to thoſe which tarryed by the *ſtuffe*, as to them who went to *battell*. *As his part is that goeth downe to the battell, ſo ſhall his part be that tarryeth by the ſtuffe: they ſhall part alike.* Brethren, this is a true rule concerning all publike hazards and conteſtations, of, or for, the true Church (whether by Armes, or by Counſells) every member doth ſhare both in the good, and evill ſucceſſes. This is the argument with which *Mordecai* doth preſſe *Eſther* ſo cloſely, to adventure her ſelfe for the deliverance of the *Iewes*. *Thinke not with thy ſelfe that thou ſhalt eſcape in the Kings houſe more then all the Iewes.* (i.e.) True, thou art the Kings wife, but yet being a *Iew*, *the Iewiſh* caſe concerneth thee alſo; ſo as if the *Iewes* are cut off, the deſtruction will find out thee even in the Royall Palace. Thus the great Counſell of this Kingdome now aſſembled, doth neerely concerne every member of the Church and State. There is not the pooreſt *Mechanick*, nay, childe, or ſervant, that hath an eſtate, a body, or a ſoule, but behold, they all doe lye now at ſtake, therefore it behoves every member to beſtirre himſelfe to the uttermoſt.

1 Sam 30.

ver. 24.

Eſth. 4. v. 13.

2. They muſt ſtirre at ſuch times, becauſe it ſeemes that then is Gods time when he is neere them for their good. There is a time and a ſeaſon (ſaith the *Preacher*) for every action, and to miſſe that time is dangerous. *A time to kill, and a time to heale, a time to breake downe, and a time to build up, a time to get, and a time to loſe, a time to keepe, and a time to caſt away. Man alſo knoweth not his time, as the fiſhes that are taken in an evill net, and as the birds that are caught in the* ſnare,

Reaſon. 2.

Eccleſ. 3 v. 1. to 8.

Eccleſ. 9. v. 12.

ſnare, ſo are the ſonnes of men ſnared in an evill time, When it falleth ſuddenly upon them. Thus not only private perſons, but even whole Nations and States have their good times, in which helpe, deliverance and reliefe are offered unto them from the Lord, in which there is great likelihood of obtaining pardon and purging, both in *Religion* and *Lawes*. Beloved, ſuch a ſeaſon is it for *England*, every time that God, and the King, doth give us an happy and peaceable
Pro 11.v 14. meeting in *Parliament*; as 'tis ſaid, *Where no counſell is,*
Pro. 24.v.6. *the people fall: but in the multitude of counſellors there is ſafety.* And, *by Wiſe counſell thou ſhalt make thy Warre: and in the*
Joh 5.v.4. *multitude of counſellors there is ſafety.* Therefore that is one ſpeciall ſeaſon. We reade of the poole of *Bethesda, that an Angell went downe at a certaine ſeaſon into the poole, and troubled the Water*: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had. If a ſicke man had ſtepped into that poole before the Angell ſtirred the waters, he ſhould have found none efficacy in them; or if he had delayed long after, then it would have bin too late: the only proper ſeaſon was, firſt after the troubling of the water. Such ſeaſons are there for whole States to ſtep in and be healed.

Reaſon. 3. 3. Every true member muſt then beſtirre it ſelfe, becauſe afterwards it may be too late to ſtirre. When *Eſaus birth-*
Heb.12. v.16, *right* was ſold, his teares came too late. When the *bleſſing*
17 was gone, then his *prayers, teares* and *veniſon*, came too late.
Gen.27..v.34, Thus a Nation alſo may overſtand the day of their peace,
37. both in reſpect of ſpirituall, and politke happineſſes. So *Ie-*
Luk.19.v.42. *ruſalem. If thou hadſt knowne, even thou, at leaſt in this thy day*, &c. Whilſt Prophets could, and did propheſy in *Ieruſalem*, whilſt men of Counſell and Armes remained in her, and had liberty and encouragement, ſo long ſhe was in a faire way, and then prayers, humiliations, informations, &c. might happily have done her ſome good: but at laſt the caſe was altered, for thoſe able pillars were taken away. *Be-*
Iſa.3 v.1, *hold, the Lord, the Lord of hoſts, doth take away from* Jeru-
ver.2. ſalem, *and from* Judah, *the ſtay and the ſtaffe. The mighty man, and the man of Warre, the Iudge and the Prophet, and the prudent,*

prudent and the ancient, the Captaine of fifty, and the honourable man, and the Counſeller and the cunning Artificer, and the eloquent Oratour. Whileſt theſe great helpes remained with them, perhaps (as I ſaid) uſe of meanes might have done ſome good: But now that the yron is cold, 'tis too late to ſtrike. *Therefore pray not thou for this people, neither lift up a cry nor prayer for them,* &c. Theſe three Reaſons proove it ſufficiently, *That in times of ſolemne Conteſtation,* &c. ver 3. Jer. 7. v. 16.

1. Reproofe.

Application. Uſe 1.

This doth command me to rebuke ſharply divers ſorts of Offenders againſt this rule, but eſpecially theſe two; thoſe that are *Careleſſe* or *Oppoſites* in ſuch a time.

1. The *Careleſſe*, which ſcarcely take notice of ſuch golden opportunities and ſeaſons. As the bruit-beaſts know no difference betwixt *Working-dayes* and the *Sabbath*, but only by their eaſe and reſt: So there is a generation of bruitiſh people, who take little notice or regard of *Warrs* or *Parliaments*, but only ſo farre as may touch their preſent ſenſuall particulars, *Acornes* they can taſte (like *Swine*) but as for *Oakes* (from whence they dropp) thoſe Trees are too high for their crooked and ſtooping thoughts to contemplate. The ſtate of *Religion* and the *Weale-publicke*, are things which the greater number of people thinke leaſt upon; but doe ſay that they muſt leave the former to Church-men, and the latter to Counſellours of State; juſt like thoſe ſottiſh *Ruſſians* (the common-people of *Muſcovy*) of whom it is ſaid, that if you aske them but an ordinary queſtion, touching their Religion or laws, the anſwer is, *God and our great Duke, doe know all things, they can tell.* Brethren, as I would not have meane men to go above their latchet (as they ſay) that is, to ſeeke to know above that which is meet for them, both in affairs of Church and Common-wealth: ſo I beleeve, that even private perſons may ſin greatly by too much ignorance of publike affaires, eſpecially in theſe times, when as we hope the *Carpenters* are cutting off thoſe *hornes* which have ſcattered *Judah*. Thoſe two *Diſciples* going to *Emmaus*, ſeemed to reprove our Saviour (not knowing him to be our Saviour) Zech. 1. 20, 21.

Lu. 24. 17, 18. viour) becauſe he made himſelfe ignorant of the great new affairs which then had happened in *Jeruſalem*. *What manner of communications are theſe that ye have one to another as ye walke*, &c. *And* Cleophas *ſaid unto him, Art thou only a ſtranger in* Jeruſalem, *and haſt not knowne the things which are come to paſſe there in thoſe dayes?* He checks him for his ignorance of the publike affaires of the Church, and afterward relates unto him the neweſt newes that was going. But how many are there amongſt us which are perſons of quality and yet are groſely ignorant of the things which have come to paſſe *here* of late dayes? Thus *every one careth for his owne things, but how few doe care for the things that are for God?* To all ſuch I conclude with the threatning of the *Pſalmiſt, Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.* That to the *Careleſſe*.

ver. 19, 20. &c.

Phil. 2. 21.

Pſ. 28, 5.

2. *Reproofe*, to ſuch as are active the quite contrary way.

If every true *member ought to beſtir*, &c. in ſuch a time, then what members may we account them, who are ſo farre from this that they doe the quite contrary. Beſtirre themſelves they doe, 'tis true, yea, and for a thing which they call a Church too, but indeed it is an *Anti-church* rather, a *Diana* of their owne making, the *Prieſt* he makes the *Church*, and that *Church* it makes the *Prieſts* againe: As the *Romane Prieſts* they make their *breaden god*, and that god doth fill both their panches and their purſes. A Church in theſe mens *definition*, what is it elſe, but the greater number of ſuch *Clergy*, as are moſt richly *Benficed*, yea though looſe in life, and in opinion and practiſe, fomenting a bundle of politike hereſies and dangerous formalities? But Saint *Pauls* definition of a Church is farre different, he ſaith, *The Church of the living God, the pillar and ground of Truth.* A pillar (ſaith one) *Non more Architectonico*, not in the *Maſons* language, to build upon as infallible and unerring; but *More forenſi*, in the *Lawyers* phraſe, that is, as the pillar or publike poſte of a *Guild-Hall* or *Market-houſe*, upon which the Word and Sacraments are ſo held out, as we uſe to hang up a Proclamation to be read of all: But theſe mens Church is little better then a ſigne-Poſte with a ballet paſted againſt it. Brethren, we have had ſtrange definitions of a Church of late

1 Tim 3. 15.

yeers,

yeers, ſome make it little different in ſtructure from that of *Rome*, which reſolves it ſelfe into a conſiſtory of Cardinals and the Pope their Supreame and unerring Determiner. But bleſſed be God they have ſhewed lately by their unlawfull decrees that ſuch a Church may erre. Let us examine that former definition of a Church a little further; if the greateſt number of richeſt Clergy, and moſt dignified, doe make a Church, may we not ſay that *Baals Prophets* and their adherents, were the Church of *Iſrael* in *Eliahs* time? Suppoſe thoſe foure hundred and fifty Prophets of *Baal*, and thoſe other foure hundred Prophets of the Groves, ſuppoſe thoſe 850. (all falſe Prophets) had met in Convocation, ſurely they were then both the moſt and greateſt Clergy of *Iſrael* by farr, and would have carried any decree before them ſmoothly; but had not this bin a tite Church? One *Orthodox Eliah* weighed them all up, and did afterward deſtroy them all. Or ſuppoſe (once more) thoſe other foure hundred flattering Prophets that perſwaded King *Ahab* to goe up to warre againſt *Ramoth Gilead*, ſuppoſe that all thoſe together with their little *Pope* over them (I meane) *Zedekiah the ſonne of Chenaanah*, that forward Prophet that made himſelfe *hornes of yron to puſh the Syrians to confuſion*. Suppoſe (I ſay) all thoſe to have decreed that warre, and to have given an *Eccleſiaſticall contribution* towards it; was this the Church then, and had ſuch a Canon bin binding under penalty of a box on the cheek? No, no, ye know that one honeſt *Micaiah* that diſſwaded from the warre, was better then all that rabble ſo called a Church. And yet Brethren (to drive home this Reproofe) we have amongſt us many hundreds of thoſe which do beſtir themſelves to the uttermoſt even for ſuch a Church.

1 Kin. 18. 19, 20

1 Kin. 18. 40.

1 Kin. 22. 6.

ver. 7.

ver. 24.

1. One he preacheth for it (fooliſhly or falſly) I am ſure confuſedly enough. The Church, the Church, o the Church and the pillars therof goe to the ground, it is rent and torne on every ſide, *&c.* And perhaps the quotient and truth of all this noyſe is, that ſome Fox is caught in a ginne, ſome Woolfe or other is faſt in a trap, where they are like to pay for all their old bloud-ſucking and woorying.

2. Another (of the faction) complaineth of ſtrange proceedings,

dings, and bleſſeth himſelfe to heare of ſuch turning of things upſide downe in the Church. *Q.* And what is the cauſe of all his chattering too? *A.* Why ſurely the neſt is found, the neſt of *Cormorants* and *Cockatriſes*, and ſo all their *Eggs* are likely to be blowne upon, or bruiſed to pieces. In a word, ſtrange it is, but too true, that there are many amongſt us, both of the *Clergy* and *Laity*, which ſpare not the uttermoſt labours and abilities of their hands, heads, hearts and tongues for an *Anti-church*, I had almoſt ſaid an *Antichriſt* in this Land. Let me ſay unto all this Tribe of tranſgreſſours as *Joaſh* to the men of his City, *Will ye plead for* Baal? *Will yee ſave him? he that will plead for him let him be put to death whileſt it is yet morning: If he be a god let him plead for himſelfe, becauſe one hath caſt downe his Altar.* So ſay I, will ye plead for Idolatrous, unlawfull, innovating things, perſons and acts? if the faction be innocent let them plead for themſelves, becauſe their Prieſts, Images and Altars, with all the reſt of their trumpery, is like to be caſt into the mire. Nay, higher yet, let all ſuch ſticklers know that they ſinne directly againſt God, the King, and this truth of God in my Doctrine. *For they helpe the ungodly and love them that hate the Lord: Therefore is their Wrath upon them from before the Lord. They juſtifie the Wicked for reward, and take away the righteouſneſſe of the righteous from him: therefore as fire devoureth the ſtubble and the flame conſumeth the chaffe, ſo their root ſhall be rottenneſſe, and their bloſſome ſhall goe up as duſt,* &c. In a word, ye oppoſites are guilty of two great ſins in ſo doing.

Judg. 6. v. 31.

2 Chro. 19. 2.

Iſa. 5. v. 23.

ver. 24.

1. Hainous and horrible *Ingratitude* for great and wonderfull mercies, and *Ingratum ſi dixeris, omnia dixeris.*

2. Of *Jewiſh and abhominable murmurings*, inſtead of thanks ye returne repinings againſt the Lord, his choyce ſervants and your beſt friends. My prayer and wiſh is this, that the Lord would pardon, that the Law would puniſh, and that all good Chriſtians and Loyall Subjects would complain of this rotten and tottering faction.

2. COMFORT.

Uſe 2. *Let our hearts be towards the governours of our* Iſrael, *that offered* (and doe offer) *themſelves willingly among the people, bleſſe*

Judg. 5. v. 9.

ye

ye the Lord. (i. e.) Let us bleſſe the God of Spirits, for raiſing the ſpirits of all ſuch as have put forth their hands to this plow, yea let us honour and cheriſh them as precious and publike ſpirits. Brethren, it is ſaid of good in generall, *Quo communius eò melius*, by how much the more common, by ſo much the better, and therfore a publike is the beſt of ſpirits, for it is a common one. Yea, ſuch a ſoule (me thinks) comes neare unto the nature of Angels, *For are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of Salvation?* So publike ſpirits are like them, or like the Sun and Starrs thoſe heavenly worlds of light which doe travell chiefly for the uſe and benefit of others. And therefore to ſuch perſons themſelves let me ſay, *Great ſhall be your reward in Heaven.* In earth perhaps you may ſometimes meet with cold comforts and bad requitals, but in Heaven doubtleſſe your publike ſpirits ſhall procure unto you eminent places of glory, as our Saviour promiſed to his Diſciples for their ſelf-denyall and activity, *yee alſo ſhall ſit upon twelve thrones, judging the twelve Tribes of* Iſrael.

Heb 1.v.14.

Mat.5.v.11.

Mat.19.v.28.

Two Objections commonly there are with which the men of the world, and our owne timerous infirmities doe hit ſuch men in the teeth, *Perill* and *Poverty*. I ſhall preſent you with an incouragement and preſervative againſt both. Conſider but the Lords *Protection* and *Providence*, over all ſuch publike and active ſpirits, and for both theſe in one example, look ſeriouſly upon *Eliah*. That he was a man very famous for his publike active ſpirit, no man that beleeves Scripture can deny it, or if one ſhould, yet the whole Hiſtory of his life would invincibly prove it. In which obſerve briefly,

1 King. 17.18, 19,&c.

1. His *Travels*. From *Tiſbbe* to *Samaria*, from *Samaria* to the river *Cherith*, from *Cherith* to *Sarephath*, from *Sarephath* to Mount *Carmell*, from Mount *Carmell* he runneth like a page to *Jezreel*, from *Iezreel* to *Beerſheba*, thence a daies journy into the wilderneſſe, hence to *Horeb*, and from *Horeb* who knows whither? For he is ſent to annoynt *Hazael*, *Iehu*, and *Eliſha*: It even tires our eyes to trace him in the Hiſtory. In ſhort, (if I may beleeve my *Geographer*) all the travels of this active Prophet were, one thouſand thirty and three Dutch miles,

ver.1. ver.3. & 9. ver.42. Cap.19.v.3.

and of our Engliſh, foure times as many, above foure thouſand in all.

2. Beſides his travels, all on foot (for I reade not that he did ride.) Note his couragious and adventurous actions. He had an *Ahab* and a *Jezebel*, and about eight hundred falſe Prophets to deale withal, and yet obſerve how wonderfully the Lord preſerveth him both from *Perill* and *Poverty*.

1. From *Perill* (I mean) of *death*: his preſervation was manifold, King *Ahab* did hunt for him over all the world thereabouts, *As the Lord liveth* (ſaith *Obadiah*) *there is no Nation nor Kingdome whether my Lord hath not ſent to ſeeke thee, and when they ſaid he is not there, he tooke an oath of the Kingdome, &c. but yet the Lord hid him that while*, and in the Kings owne Dominions afterwards he doth appeare and hath but a cold welcome from *Ahab*, *Art thou he that troubleth* Iſrael? But the Prophet doth not abate him an ace (as wee ſay) and yet comes he off in the end of that Chapter with the death of eight hundred and fifty falſe Prophets. Againe, beſides *Ahab* he had a *Jezebel* alſo to cope withall, *Then* Jezebel *ſent a meſſenger unto* Elijah *ſaying, ſo let the gods doe to me and more alſo, if I make not thy life as the life of one of them by to morrow about this time.* She was a Queen and ſhe vowed his death; but yet ſhe proves both too weake and forſworne at laſt, yea her threatning is the intelligence that preſerveth the Prophet. In a word, this active man of God lived to ſee *Ahab* ſlaine by the *Syrians*, the prophets of *Baal* and of the groves rooted out, and at laſt was ſo farre from dying a violent death, that he never properly dyed at all, but was *tranſlated* to Heaven alive in a *fiery Chariot*, and after his *tranſlation*, both *Iehoram* the ſonne of *Ahab*, with his whole poſterity were cut off, *and* Jezebel *was eaten of Dogges*. Feare not therefore ô all ye holy and loyall active ſpirits, whither *Magiſtrates*, *Miniſters* or *private Chriſtians*, the *Lord* himſelfe is your *buckler, and your exceeding great reward*; and in his might one zealous *Elijah* is an over-match for eight hundred *Baalites*; ſpeake therefore and doe valiantly, not fearing the faces of men.

1 King. 18. 10.

ver. 17.

1 Kin. 19. 2.

2 King. 2.

2 Kin. 9. 10.

Gen. 15. 1.

Ob. But they may miſtake or wreſt my words?

An. Brethren, ſuppoſe there were now an hundred *Baalites* within

with in theſe wals, every one with his paper or table-booke, yea and that they ſtood behind the pillars out of ſight, as that catch-pole *Clearke* (in the *Acts* and *Monuments*) that tooke notes behinde the Hangings: Suppoſe all this and much more danger, yet the Lord can 1. Change their hearts, even in that act, and catch thoſe catchers (as the Father was caught) 2. At leaſt he can daſh their Notes and confound their languages. 3. Yea and take them off in their owne play, as *Baals* prophets were twice taken off by *Eliah* and by *Iehu*. Indeed if any man could prove unto me, that Satan and his inſtruments were too wiſe or too hard for God, then I ſhould conceive that there were cauſe for your holy publike active ſpirits to be in feare, but ſo long as we know the quite contrary to be expreſſe Scripture, be we valiant and venturous for the truth. The Lord hath ſaid it, the Lord he hath ſaid it, *The fooliſhneſſe of God is wiſer than men, and the weakeneſſe of God is ſtronger then men.* Thus the Lord was *Elijahs* buckler, and kept him from danger.

1 Kin.18.4. 2 Kin.10.25. 1 Cor.10.25.

2. And from *Want* and *Poverty* too did God preſerve him.

Obiect. When we preſſe men to be of publike and active ſpirits, this is another grand Objection, o 'tis the way to be undone?

Sol. But marke farther, God was alſo Elijahs *great reward*, at leaſt hee was a competent maintenance ſtill unto him.

How likely was he to have ſtarved at the brooke *Cherith*? There he had drinke indeed (*Water*) but no *meate*: therefore the devouring *Ravens* ſhall feed him morning and evening. But now that he hath recovered meat, loe, after a while his drink faileth him, *And it came to paſſe after a while that the brooke dryed up*, &c. Now the Lord provideth him another Hoſteſſe at *Zarephath*, and ſhe is as unlikely a *Cater* as the former, for ſhe had but *an handfull of meale in a barrell, and a little oyle in a Cruſe*. Yet (ſee) rather then this precious, zealous, publike ſpirit ſhall want, a miracle ſhall be wrought, *The barrell of meale ſhall not waſte, neither ſhall the cruſe of oyle faile*, &c. So provident is the Lord for ſuch perſons.

1 Kin.17.3. ver.4 & 6. ver.7. ver.9,10. ver.11,12,13. v.13,14,15, 16.

Ob. But now miracles do ceaſe?

An. Yet the ſame providence doth ſtill continue, and wonders are wrought for ſuch perſons to this day, doe we not ſee it? Have not ſome ſuch active ſpirits of late bin like *Ioſeph* (as it were) ſold for ſervants and exiles, *Whoſe feet they hurt with fetters, they were laid in irons.* But what's the iſſue? May we not goe on? *Untill the time came that their cauſe was known, the Word of the Lord tried them. The King ſent and delivered them, the Peeres and the people let them goe free.* And hath the Lord done thus in our times already? Then let all holy, loyall, active, publike ſpirits know this, that hee is ſtill the ſame, and his yeares doe not faile. What need wee any more examples? I conclude this *Conſolation* with thoſe words of the Pſalme, *The Lord loveth iudgement and forſaketh not his Saints, they are preſerved for ever.*

Pſ. 105. v 17. ver. 18. ver. 19. ver. 20. Pſa 37 28.

3. Exhortation.

Uſe 3. Generall Exhortation.

The third, laſt and greateſt Vſe, is a vehement *Exhortation*, which muſt be divided into two parts, the firſt *Generall*, the laſt *Particular*.

1. *Generall.* Let all reall Chriſtians, and loyall Subjects beſtirre themſelves to the uttermoſt, now or never, to imitate theſe *Iſraelites* in my Text and Chapter. 1. In the Chapter, as before, there is *Ioſhua* and the choſen men (being lawfully thereunto called) fighting with idolatrous and implacable *Amalek* in the vally. 2. In the Text and bordering verſes, *Moſes*, *Aaron* and *Hur* clime up to the top of the hill to pray, and to encourage the reſt. Thus every one doth further the great publike worke, either by himſelfe or by others, either immediately and directly, or remotely and by conſequence; and ſo let us all ſet our ſelves againſt *Amalek*.

ver. 9. Vſ. 10, 11, 12.

By *Amalek*] I mean all ſpirituall and politike, all forraigne and domeſtike, all open and ſecret enemies of our God, our Religion, our King, Kingdome, Lawes and Reformation. Loe, here in my Text, are both old and young, high and low; no age (therfore) no condition (that is able) may be exempted. For *Moſes*, *Aaron* and *Hur*, they were aged men, *Moſes* was foureſcore yeers old, and *Aaron* foureſcore and three, when they ſpake unto *Pharaoh*. *Ioſhua* he was a young man.

Exo. 7. v. 7. Exo. 33. 11.

Againe,

Againe, *Moſes* was chiefe *Magiſtrate*, *Aaron* the *High-Prieſt* (there are both Nobles and Clergy) and *Hur*, with *Ioſhuah* and his ſouldiers, may not unfitly repreſent the Commons, the Army, the Artificers, and all. For *Hur* was grandfather unto that famous *Bezaleel*. Thus all eſtates and ages are repreſentatively preſent, and all preſent are active; learne wee therfore this heart-leſſon from the Text. 1 Chro 2 20.

Queſt. But how and what may we doe to be active, and to *hold up our hands* to purpoſe againſt *Amalek*?

Anſw. In this generall part of mine *Exhortation*, I ſhall preſcribe ſome generall leſſons, meanes or directions, to be obſerved. If we would further the great work againſt *Amalek* then,

1. *Looke we backe with ſhame and ſorrow upon our former cowardize and pollutions.* Brethren, theſe *Eccleſiaſticall* and *Civill Amalekits* (the popiſh and tyranicall faction) have a long time bin unto the beſt of us, but as thoſe enſnaring *Midianites* to *Iſrael*. *While* Iſrael *abode in* Shittim, *the people began to commit Whoredome With the daughters of* Moab: *Which called the people unto the Sacrifice of their gods, and the people ate and bowed downe to their gods. And* Iſrael *coupled himſelfe unto* Baal-Peor: *Wherefore the Wrath of the Lord was kindled againſt* Iſrael. And thereupon command is given, *to vex the* Midianites *and ſmite them; for* (ſaith *Moſes*) *they trouble you With their Wiles, Wherewith they have beguiled you in the matter of* Peor, *and in the matter of* Cozbi, *&c.* We have eaten too much of their broth, and have had our fingers (many of us) too deepe in the pye (as they ſay) by our connivance, ſilence, cowardize, *&c.* I ſpeake this both to Miniſters and people. *They have vexed us With their Wiles Wherewith they have beguiled us in the matter of* *Meanes* 1. Num. 25. 1, 2, 3 ver. 17, 18.

1. Of the *Sabbath*, by their *Antiſabbatarian* doctrines and commands, and we have (many of us) yeelded too farre unto them, both within booke and without. It was the faſhion you know of late, to diſmoralize the fourth Commandement, that holy, juſt and good law, ſo ſtrongly centered in the very heart of the Decalogue, and ſo providently fenced and marked in the fore-head with a *Memento, Rem-*

member, that law hath bin of late repealed by wicked men, and then *Antiſabbatarianiſme* was become a ſtirrop to *preferment*. But alas, alas, here lyes our ſhame and ſorrow, we have baſely (as it were) held that ſtirrop to thoſe men (as that Emperour did to the proud Pope) whilſt they have mounted themſelves into the ſaddle of prophaneneſſe. Oh that ever the ſincere and powerfull Miniſters of the Goſpell, ſhould ſo farre be led away with the error of the ungodly, that ever (like *Peter*, *James* and *Barnabas*) they ſhould walke with a limping or crooked foote, and deſtroy againe the things which they had builded. Well (Brethren) let us 1. Sit downe and pick theſe thornes out of our conſciences. 2. Let us henceforth watch better and keepe our garments, leſt we walke naked and men ſee our ſhame. 3. Let every one that hath bin thus ſeduced by feare or flattery, let him (*Sampſon* like) now revenge himſelfe (in an holy and loyall way) upon thoſe *Midianitiſh-Amalekitiſh-Philiſtines*, for his eyes which they have put out, let him put up one fervent prayer the more, daily againſt them. Let him preſſe (if a Miniſter) one Text, one Sermon, one Life, (at leaſt) the more towards a pure and thorow reformation. And as the (*Romane*) hiſtory ſaith of that Empreſſe, when her husband *Domitian* was ſlaine, ſhe dealt one blow amongſt the reſt, and ſaid, *take that for the death of my* Paris, (ſhe ſpake and did that moſt unlawfully, but) let us as we may in a moſt loyall and Chriſtian way, give one ſtabbing prayer, proteſtation, exhortation the more, againſt the wickednеſſe of ſuch ungodly men, and ſay, lo, that for your *Antiſabbatarianiſme*, take this for the fourth Commandement. Brethren, this is the way to draw good out of evill, and to fetch meate out of the eater. A word to the wiſe, halfe a word to the godly, is ſufficient.

Gal. 2. 11, 12, 13, 14.

Rev. 16. 15.

Jud. 14. 14.

2. Vex thoſe *Midianites*, for their wiles (to contract) in the matter of *Arminianiſme*, that *Troian-horſe* (as one calls it) I may adde, with a Pope in his belly. Herein lyeth our guilt, (Brethren) in that we Miniſters and people, have not done our utmoſt, to bridle and curb this Romane beaſt, but rather have ſuffered our ſelves to be gag'd and muzl'd againſt

gainſt it. We have not bin valiant for the truth, for the truth of thoſe precious fundamentalls, of Originall ſinne, free Election, effectuall Vocation, Aſſurance, &c. but rather have ſuffered theſe truths to fall in the ſtreets, and to be trampled upon by *Athieſticall libertines*, and *Machivilian apoſtates*. *Oh my bowells, my bowells*, that ever the men of God ſhould thus feare the faces of men! Here is more picking worke for us alſo. That reproofe ſent to the Church of *Pergamus*, may be worth our reading. *I have a few things againſt thee becauſe of the Doctrine of* Baalam, *and the Doctrine of the* Nicolaitans. Jer. 9. 3. Rev. 2. 13, 14, 15, 16.

3. Vex theſe *Midianitiſh Amalekites* (in a word) for all their wiles in matter of *Innovation in Worſhip*; for their *Altars* and *Images*, *duckings*, *dappings* and *cringes*, againſt the lawes of God and the Kingdome, for their *babyes*, at beſt *childiſh*, at worſt *Midianitiſh*. Concerning theſe alſo we have bin too tame and paſſive, and ſuch ſilence (I feare) muſt needs contract the guilt of conſent; but let us therefore waſh our ſoules, and revenge our ſelves from theſe noyſome aſperſions.

2. *Let us (generally) come over heartily to the right ſide, and Meanes engage our ſelves unto it.* 2.

Queſt. The right ſide (you will ſay) why, what is that? and who is the wrong ſide? will you make *factions* and *diviſions* amongſt us?

Anſw. Not make, but diſcover them I would, who knows not (that hath read Scripture) that there are two gates, and two wayes unto them, (the broad, and the narrow,) and therefore to the worlds end there will be two ſides: So there are now in this Kingdome, a *Reforming*, and a *Deforming* party, a *juſt* and *gratious Soveraigne* with this *Bleſſed Parliament* (like *Moſes*, *Joſhuah* and the reſt) on the one ſide; and on the other, there is a *multitude* of *delinquents* and their *adherents*. The thing that I now preſſe is, that all good *Proteſtants* would come off in their very affections and judgements, from the Tents (that is, the *faction*) of thoſe wicked men, and would joyne themſelves with heart, head and hand, to theſe *Noble Reformers*, and to all their well-

wiſh-

wiſhers. That *Dilemma* of the Prophet *Elijah* unto all the
1 Kin. 18. 21. people, concerning the Competition of God and *Baal*, was
a great furthering ſtep towards the *Reformation* that followes
ver 40. in that Chap. *And* Elijah *came unto all the people, and ſaid,*
how long halt ye betweene two opinions? If the Lord be God, fol-
low him; but if Baal, *then follow him*, &c. This preface laid
the foundation of that following deſtruction of thoſe falſe
Prophets. *And* Elijah *ſaid unto them, take the Prophets of*
Baal, *let not one of them eſcape: and they tooke them, and* Elijah
brought them downe to the brooke Kiſhon, *and ſlew them there.*
So let every one of us be thorowly perſwaded in his mind,
concerning the abſolute neceſſity of a great and publike *Re-*
formation at this time, and reſolve we all to further the ſame
to the uttermoſt. Brethren, it grieves my ſoule not a little
to ſee the opinions of men ſo divided and differing concer-
ning the great and needfull work in hand. Men (nay good
men) are not all me-thinks of one mind, heart and judge-
ment, concerning our preſent perilous condition in Church
and State, nor touching the extreme neceſſity of a ſpeedy *De-*
liverance, and ſevere *Reformation*, and this is no ſmall let to
1. the worke. From this difference it is, 1. That I heare ſome
men ſo blind and impudent that they bluſh not to ſay, they
ſcarce ſee any need at all of *Reformation* amongſt us, but
aske, what is there ſo much amiſſe in Church and State?
2 Pet. 3. v. 5. To theſe I anſwer as *Peter* to thoſe *ſcoffers. This they are*
willingly ignorant of. In a word, either they doe wink and
will not ſee, or elſe they are guilty and dare not confeſſe
what evills and diſorders they doe behold. One ſaid to a
Baſtard when he ſaw him caſting ſtones amongſt a multitude
of people, take heed and forbeare leaſt thou hit thine own
father. Theſe men as if they had heard that advice, are af-
fraid to acknowledge that there are *Delinquents*, becauſe they
are afraid if ſuch a ſort of men ſhould be confeſſed, their own
fathers or friends might be found amongſt them. To come
nearer, in a word, they are loth to looke into any glaſſe that
doth repreſent the evills of the times, leaſt they ſhould chance
therein to eſpy their own faces amongſt the reſt.

2. Another man (yea ſort of men) doth yeeld that ſome
things,

things, yea, *many* are out of order, both in Church and Common wealth, the more is the pitty, but yet (ſay they) things are not ſo bad as ſome *jealous-headed Puritans* doe pretend and exclaime, their feare is a great deale more then our harme? To theſe I anſwer, how could it have bin worſe with us, unleſſe you would have ſeene our actuall ruine, deſolations and execution? Looke upon *Iſrael* and *Judah*, at the worſt (before their Captivities) and compare our condition before the *Parliament* with theirs, for the Civill and politike State, in *Iſa.*59. and for the *Eccleſiaſticall* and Spirituall, in *Jer.*2. But what doe I confine you to two Prophets and Chapters? runne through all, and ſee if our late perill were not equall with their greateſt. Were not our very foundations out of courſe? The *Church*, the *Civil State*, and the *Military*, are (I conceive) three of the *Cardinall* rancks in the Kingdome; Who were the head Officers in all theſe? and where are they? May we not ſay as he in the Hiſtory, that there were enough to be ſlaine, to be taken priſoners, and to runne away? In ſhort, when our Religion and Lawes too, were by theſe men almoſt ſtolne away under hand, as *David* ſlipt out of his bed, and nothing left but an *Idoll*; when they had taken away our God (almoſt) and our Miniſters, and what have we more? and yet they aske, what aileth us? 1 Sam.19.12, 13. Jud.18.v.24.

3. A third ſort doe acknowledge that all theſe complaints are too juſt and true, *many* things are out of order, but yet (ſay they) we would not have ſuch violent remedies, ſuch and ſuch phyſick is too corroſive, and may endanger the whole politike body, ſome lenitives, cooling julips and palliations, might doe better: But what if all the while there is a Gangrene with the ſore? then the very *Heathen* will tell us what phyſick is to be uſed; ſurely a ſaw is the beſt ſalve. Againe therefore (I ſay) let every man of us be throughly perſwaded in his mind in this point: for the diviſion of judgements concerning a diſeaſe, cauſeth a different ſpeed in proſecution of the cure, every mans activity for the latter, being proportionable to his conviction of the former. The good God that maketh men to be of one mind *'mmedicabile vulnus*, &c.

in an houſe, make all men (at leaſt all his ſervants, and the Kings good Subjects) of one mind in this point, touching the greatneſſe of our diſeaſe, and the abſolute neceſſity of a ſpeedy, though ſharpe remedy. And finally, as for you which are ſuch bitter oppoſites to the *Puritanicall reforming party*, (for ſo ye are pleaſed to brand them) I meane, to *Orthodox* and *Conſcientious Proteſtants*, and the Kings beſt Subjects; be wiſe now therefore and learne, he is an infinite God with whom ye have to doe, he hath an iron and cruſhing mace in one hand, as well as a golden ſcepter in the other. Beſides, ye are over-matched in the ſide too, for what is the droſſe to the ſilver? what is guilt to innocence? ye are ſurely in the wrong box. Remember that Prophetike admonition of *Hamans* wife and his wiſe men to him. *If* Mordecai *be of the ſeede of the* Jewes, *before whom thou haſt begunne to fall, thou ſhalt not prevaile againſt him, but ſhalt ſurely fall before him.* Be adviſed therefore and take the counſell from them, turne *Puritans* (as you call it) in time, I meane, holy profeſſors of *Proteſtaniſme*, and well-wiſhers to *Reformation*. That to you. But as for all ye midling perſons which watch to ſee which will be the harder ſide (whether the *Reforming* or the *Deforming*) that you may take it, above all others I pitty your condition, for ye are ſure to fall which ſoever of theſe two ſides doth ſtand upright. And I could wiſh you for your warning to looke upon the reward of halting *Bualam*, faine would he have kept in with both ſides, with *Balak* and with God: his fingers did itch for the wages of unrighteouſneſſe, and therefore he would have curſed the people of God, but againe the terror of the Lord ſo kept him in that he durſt not but comply for *Iſrael*. But what is the iſſue? Firſt *Balak* ſends him away diſhonoured and empty, and then *Iſrael* cuts him off. Better therefore is it to be of any ſide, then of both or of neither. I conclude this point with the counſell of *Gamaliel*, *If this Worke of* Reformation *be of God (as it is) ye cannot overthrow it, leaſt happily ye be found even to fight againſt God.* Then let us all come over heartily to the right ſide.

Eſth. 6. v. 13.

Num. 24. 11.
Num. 31. 8.

Acts 5. 39.

Meanes 3. 3. *Prize and value thoſe degrees of mercy and deliverance which are already received.*

The

The Lord hath done great things for us already whereof we rejoyce. Turne our captivity O Lord as the rivers in the South. Psal. 126. 4, 5.

There the Church makes her acknowledgment of, and rejoycing for, paſt mercies, to be a ſtep unto, and argument for, future favours. So let us recompt and value that part of *Deliverance* that is in hand, if ever we hope to receive that portion which is behind. But of this I have ſpoken upon an other occaſion.

4. *Take, uſe and improve to the uttermoſt, all the firſt-fruits and hanſells of Deliverance and Reformation.* *Meanes* 4.

It is not enough to view and value the degrees of ſalvation received; but we muſt alſo hold faſt, imploy and improve them. *To him that hath ſhall be given,* we know is Scripture: Mat 25. 29. and it is an abſolute truth too, he that holdeth faſt that which he hath, and improveth it to profit, ſhall have more beſtowed upon him, that's the proper ſcope of the Parable. Brethren, me-thinks it is worthy our conſideration to obſerve, how the Lord doth as it were drop in *Deliverance* and *Reformation* upon us by degrees. We have bin ſunck ſo deepe into *diſorders* and *dangers*, that the Lord now in our Reſtauration doth (as it were) dyet us for a while (as we uſe to deale with men that have bin almoſt famiſhed by long abſtinence) that ſo we may the more throughly digeſt our portions of mercies as they are ſerved in unto us. Or to expreſſe this gradation by another compariſon. The Lord doth deale with us in this caſe, as a wiſe father is wont to deale with his forward ſonne, when he comes lately from his apprentiſhip, firſt he ſets him at liberty, then gives him an Horſe, and a few pounds in his purſe to try how well he can husband a little, and if he doeth prove faithfull in that, then he ſhall be ruler over much more; Or as a father deales with his prodigall ſonne which hath runne-riot, firſt he compounds for his debts, and gives him his freedome, after a while he doth imploy him, and as he finds his good husbandry, by degrees he advanceth him higher: So dealeth the Lord *now* with us. First after long juſt thraldome for our ſinnes, he hath ſet us at liberty from diverſe bonds and burdens, both *Eccleſiaſticall* and *Civill.* Next, he hath already vouchſafed ſome ſweet 1. 2.

blossomes, yea first fruits of *Reformation* unto this Island:
3. And now behold he stands expecting how we will play the good husbands upon these, and then doubtlesse we shall see (and that shortly too I hope) farre greater things then these: therfore be faithfull in the first fruits, take, use and improve them.

Ob. Like enough this is wholesome counsell, but shew us then what, and which are those first fruits and degrees which are already bestowed, and are to be thus taken, used and improved?

Answ. I shall endeavour to set you into the way of this work, that so your selves may afterward be able to goe forward by your selves.

1. The *Vow* or *Protestation.*

Amongst the many and not meane first-fruits of *Deliverance* and *Reformation*, to be taken, used and improved, one of the greatest hitherto in mine accompt is that *Holy and happy Vow and Protestation* made and taken in *Parliament* in *May* last, and by that *Honourable Court* commended to the whole *Kingdome.* Brethren, in my judgement that time is much to be remembred by all true *Protestants*, and loyall *Subjects*, and by their posterities after them; at least that act and example of theirs is of so holy, loyall, just, prudent and needfull a consequence, that I beleeve no man can choose but long to take it, that is right to our *Religion*, our *King*, our *Lawes*, our *Parliament* or *Liberties*: for all those five generalls (*viz. Religion*, *Soveraignty*, *Lawes*, *Parliament* and *Liberties*) are thereby fenced and fortified: What Subject soever therefore shall dislike that sacred obligation, give me leave to suspect him as a back-friend to those five Cardinall blessings of this Kingdome, and withall suffer me (I pray you) to mind us all of the expediency of this duty, for our particulars. My Brethren, let us not be like that unwise man (spoken of by that wisest King) in whose hand there was a price (to get wisedome) but he had no heart to it. Lo here 1. Is a price. 2. To get wisedome. 3. It is in hand.

1. A price. Beloved, we should have thought this offer a price for a yeere ago, last *May* before this when we had another

ther Oath anvil'd out and Canonized, what a high price would good men then have given to have bin free of that preſſure only? They had not that ambition in their hopes, as to wiſh for ſuch a counter-vow as this is (a *Vow* againſt unlawfull *Oathes*) and then is not this *Liberty* of *vowing* a great price?

2. And 'tis to get wiſdome too. This *Vow* doubtleſſe may be one means to make men wiſe *Proteſtants* and *prudent Subiects*, it will caſt us all upon a more ſerious ſtudy both of that Religion and of thoſe Laws which we are ſo ſworne to defend. Thus 'tis a price to get wiſdome.

3. And it is now put into our hand too. We have not only leave and permiſſion from that ſupreame Court (that repreſents us all) but alſo their preſident and approbation. Themſelves (ſay they) have all willingly made this *Proteſtation*, and they cannot but approove it in all ſuch as ſhall take it. Let us a little expoſtulate upon thoſe words, Have all the Members of that Honourable Houſe taken it ſo willingly? And ſhall we yet be dull and backward to the Action? Doe they ſend down their approbation (of it in us) in print, and can we chooſe but approve it alſo in practice? Oh that ever we ſhould thus requite the Lords mercy and the Parliaments diligence for our ſafety! Conſider and believe it *Brethren*, that untill we make more reckoning and uſe of thoſe *Hanſell-taſtes of Deliverance* and *Reformation*, there is little likely-hood of greater things, *Be thou faithfull in a little, and thou ſhalt be Ruler over much.* And indeed this *Vow* is not a little, whatſoever ſome *malicious* or *careleſſe* men may conceive or pretend. What? *Brethren*, for us to have both liberty and opportunity to be made *Proteſtants* once again (for we had firſt our name of *Proteſtants* from ſuch another *Proteſtation*.) What? for us to be made *Proteſtants* of anew and ſecond edition, much corrected and amended: Is not this a prime priviledge?

Niſi ſerves parva perdes ampliora. Mat. 25. v. 21.

But becauſe I ſee that this mercy is generally too much ſleighted and neglected (to ſay no worſe) I ſhall ſpend a few lines to declare out of Scripture, both the lawfullneſſe and neceſſity thereof. Let us looke upon the Hiſtory of the Lords owne people during the reignes of their beſt Kings, and wee

ſhall finde that ſuch ſacred Nationall *Obligations* (by *Vow, Covenant* and *Aſſociation*) were the chiefeſt ingredients, if not very foundations, of their greateſt *Deliverances* and *Reformations.*

1. *For Deliverances,* both from wrath and enemies, ſee but one paire of examples. The firſt may be that in the raigne of *Hezekiah.* Note the forlorne condition of the ſtate in the beginning of his government, both for ſinne and for wrath: for ſinne, *There was filthineſſe in the holy place, their fathers had treſpaſſed, done evill, forſaken God, turned away their faces from his habitation, and turned their backs, they had ſhut up the doors, put out the lamps, neither had they burnt incenſe, nor offered offerings,* &c. For which 'tis ſaid, *God had delivered them to trouble* (or commotion) *to aſtoniſhment and to hiſſing, their fathers had falne by the Sword, their ſonnes, daughters and Wives were in captivity,* &c. And now what ſalve, what plaiſter can be ſufficient for ſuch a feſtred ſore as this? ſurely, no leſſe nor more then a ſolemne aſſociation, *Now it is in mine heart to make a Covenant with the Lord God of* Iſrael, *that his fierce wrath may turne away from us,* &c. Another proofe and preſident ſee in King *Ioſiahs* time. Never I thinke lay there more guilt upon that Land at once, then when that poore childe of eight yeeres old came to the Crowne. See how much wrath had bin treaſured up, firſt by his grand-Father *Manaſſeh*; and though *Manaſſeh* afterward reformed ſome things, yet ſecondly, King *Amon* his ſon (and *Ioſiahs* father) hee reneweth the old wrath and wickedneſſe, and addeth to them, neither humbleth he himſelfe. And now what can this poore child King doe, finding his Crown and Kingdome charged with ſo much hereditary guilt and wrath? Lo, thus he doth, he deſtroyeth *Idolatry,* he repaireth the *Temple,* and finally he betakes himſelf to a *Covenant* and *Aſſociation.* Hereby we learne a means to turne away (at leaſt for our own time) wrath, great and hereditary wrath from a Kingdome; yea, wrath deſerved by grand-Fathers, by Fathers, by Children, by Princes and by People; namely, ſuch a ſacred *Obligation,* as is now offered unto us.

2 Chro. 29. ver. 5, 6, 7. ver. 8, 9. ver. 10, 11. 2 Chro. 33. ver. 1, 2, 3, &c. to 11. ver. 22, 23. 2 Chro 34. ver. 3, 4, &c. ver. 8, &c. ver. 29, 30, &c.

2. Another benefit of *Iewiſh covenanting,* was, in reſpect of their

their *Reformations*, it was the *corner-ſtone*, if not the very *foundation*, of the pureſt purgings that ever were made amongſt that people. See here another paire of examples. Firſt, in the raigne of young King *Iehoaſh*, there good and loyall *Iehojada* (being as it were Protector to that young childe of ſix yeares old) doth deliver the King from *Athaliah* and her faction, and 1 King. 11.
draweth up a *Covenant* by oath, which like our *Proteſtation* is *tripartite*, that is, conſiſting of three parts. Firſt, betwixt the ver 4
People and the *King*, which anſwers to that part of ours, *To defend His Maieſties royall perſon, honour and eſtate.* Next, betweene the *King* and the *People*, as it were *for the power and priviledges of Parliament, the lawfull Rights and Liberties of the Subiect*, and laſtly, betweene them *both* and the *Lord*, which anſwereth to our *Vow*, *To maintaine and defend the true reformed Proteſtant Religion*, &c. But how did all this further the ver. 17.
Reformation? See the very next verſe. *And all the people of the* ver. 18.
Land went into the houſe of Baal *and brake it downe, his Altars and his Images brake they in peeces thoroughly, and ſlew* Mattan *the Prieſt of* Baal *before the Altars, and the Prieſt appointed Officers over the houſe of the Lord.* Hereupon follow- ver. 20, &c.
eth an univerſall joy and quiet. Another example is in *Aſa's* 2 Chro. 15.
raigne. Sad had bin the caſe of *Iſrael* for a long time both in Church and State. In Church, becauſe *for a long ſeaſon they* ver. 3.
had beene without the true God, and without a teaching Prieſt (perhaps they had many faire *Churchmen*, good *Readers*) *and without Law.* In State, *there was no peace to him that went* ver. 5, 6.
out, nor to him that came in, but great vexations were upon all the Inhabitants of the country, &c. What now may King *Aſa* and *Iudah* doe, to prevent the like again? *They entred in-* ve. 12, 13, 14.
to a Covenant to ſeeke the Lord God of their Fathers, with all their heart and with all their ſoule, And this they binde with an *Oath* and upon paine of death. The iſſue and effect in *Reformation* followeth, the *Queene-Mother* is remooved for ver. 16.
her *Idolatry*, the houſe of God is *inriched*, and there is peace ver. 19.
in the *Kingdome*. But this peace is but for a time neither, untill the five and thirtieth yeare of that Kings raigne; becauſe ver. 17.
the high-places were not taken away out of Iſrael. More places and patternes might be added, but (me thinkes) theſe ſhould be

be enough to kindle in every holy, loyall, true Proteſtant *Engliſh breaſt*, an unquenchable deſire after this *Vow* and *Aſſociation*. Beloved, if my young judgement may gueſſe, this thing may proove a ſtronger *Rampire* and *Defence* to our *Religion*, *King*, *Lawes* and *Liberties*, then all thoſe foure Seas which doe mote in this *Iſland*. I would conclude the point with ſome part of two or three verſes out of *Ezra*, *We have treſpaſſed againſt our God, yet now there is hope in* England *concerning this thing. Now therefore let us make a Covenant with our God, according to the counſell of (the) Lords, and of thoſe that tremble at the Commandement of our God, and let it be done according to the law. Ariſe, for this matter belongeth unto * Thee, wee alſo will bee with thee, bee of good courage and doe it.*

Ezra. 10. v. 2.

ver. 3.

ver. 4.

*Spoken to the Maior of the City being then preſent.

If any man pretend ſcruples and objections againſt the *Vow*, firſt, let me aske him, whether or no he did ſcruple (the laſt yeare) at the Canonicall Oath? Next, whither he be a ſound Proteſtant and a good Subject? and thoſe queſtions (I thinke) if duly conſidered, may be ſufficient anſwers to all ſcruples. I have bin too long upon this *Hanſell* of *Deliverance*, becauſe the thing is ſo much neglected.

2. *Hanſell of Deliverance* and firſt fruit of *Reformation* for our tryall, uſe and improovement may be,

That *Order for the due obſerving of the Sabbath*, according to the Lawes of this Kingdome. Like enough that many perſons preſent have ſcarcely ever heard of ſuch an *Order* from the *Houſe*, but an *Order* there is, and that viſible in print. Wee had once a *Declaration* touching *ſports* and *liberties* upon that day, and another enjoyning ſilence to *Miniſters* in the *Arminian Tenents*; and theſe *Orders* and *Declarations*, ô how ſoon were they diſperſed? how vehemently were they preſſed by many, which are now as ſlow and backward to take notice of this *Order*?

Brethren, we have a generation which are deaf in this ear, and blind in this eye. Things that preſſe to ſtrictnes and exact walking are obſcure to them, though comming from a Parliament. The Lord open our eys more and more, that we may ſee even by theſe things, who are the chief foſterers, yea, the Garri-

Garriſons of profaneneſſe in this Iſland. Yet ſuch an Order (I ſay) there is both cleare and viſible; but ſuppoſe it were but ſomewhat ordinary? Have we not a fourth Commandement for this duty onely, and is not that keene enough to ſharpen even an ordinary intimation from that High-Court? Let us therefore take, uſe and improove this *Hanſell-mercy*, this fore-taſte of *Reformation* to the uttermoſt. The Lord ſeems to proove by this ſhort and fore-running order, how well we will husband an opportunity of *Reformation*, how faithfull we will be in a little, that ſo he may take occaſion upon our diligence herein, to give us greater bleſſings.

3. Let us take, uſe and improve lawfully all *the Degrees of our lawfull Liberty*, as they are beſtowed upon us by authority, *Let us ſtand faſt in that liberty, wherewith Chriſt* (by the King and Parliament) *doth make us more and more free, and be not* (We) *intangled againe with the yoke of bondage.* There is a two-fold burden in this caſe, and conſequently a double Liberty to be lawfully taken and uſed. Gal. 5. v. 1.

1. One ſort of burden is *Civill* or *Politike*, as illegall taxes or impoſitions upon our bodies or eſtates. It was freedome from this that Saint *Paul* claimeth of the *Centurian* when they would have examined him by ſcourging. *Is it lawfull for you to ſcourge a man that is a* Roman *and uncondemned?* Act. 22. 25.

2. Other burdens are *Eccleſiaſticall* and *ſpirituall*, as all unjuſt preſſures and bonds upon the conſciences of men, whither Miniſters or people; ſuch are forbidden by Saint *Peter*, *Now therefore why tempt ye God, to put a yoake upon the neck of the Diſciples, which neither our fathers nor We were able to beare?* Concerning both theſe ſorts of yoaks, I ſay, that when authority ſhall break them (becauſe they were unfit or unlawfull) then we ſhould all ſpeedily ſhake them off from our necks; this doubtleſſe is a thing very well pleaſing to God, and may further our *Deliverance* and *Reformation*. Have you not ſometimes obſerved a dull Horſe at a doore, there it ſtands, weary and hungry, as though it were faſt tyed, when as all the while the bridle is either off from it's head, or els looſe from the poſt? Or have you never ſeene an idiot ſit whining in the ſtocks, as a man impriſoned, when all the while there Act. 15. 10.

hath bin no barre, nor lock upon his leg, but he might (had he ſo much wit) ariſe and goe his way? Brethren, I would not have any reaſonable men thus unreaſonably dull and tame, but that when Law and authority ſhall bid them goe free, they ſhould take, uſe and enjoy that freedome. The obſervation of this leſſon is not only a fit expreſſion of our thankfulneſſe to the Lord, and to that authority that hath ſo freed us; but it is alſo a good means to put us into firm and actual poſſeſſion of our new lawfull liberty. If a mans conveyances for a purchaſe of land be never ſo good and ſubſtantiall, yet neglect of taking ſpeedy poſſeſſion may endanger his good eſtate. Obſerve we therfore very diligently when any unlawfull fetters are ſtruck off from our necks and conſciences by Parliament, and let us ſpeedily (with *Sampſon*) ſhake our ſelves, and hold faſt that which we have received.

Meanes 5. 5. *Generall* means (and a chiefe branch of activity) is *Information.* To *informe*, *complaine*, and *teſtifie* againſt all *Offenſive things* and *perſons*, *grievers* and *grievances* to the utmoſt of our knowledge and abilities. When the waters of the poole of Joh. 5. 4. *Betheſda*, were ſtirred by an *Angell*, then was the time for all grieved perſons to ſtep in and get cure of whatſoever diſeaſe they had; ſo now is the *Bleſſed time* when there is a fountain opened in this Land againſt all ſpirituall wickedneſſes and Act. 19. 12. politike diſorders. The *Bath* is free and full, 'tis but come, nay, but ſend thy *paper*, as they did their *handkerchiefes* to Saint *Paul*, and by the Lords bleſſing the evill ſpirits ſhall be caſt out and the diſeaſes will depart. Let us not therfore loſe ſo great and cheap an opportunity.

Ob I know it is much objected by ſome, that 'tis no wiſdom nor good manners, for any one to come to a Councell before he is called, and that all we of the meaner ſort muſt leave both things and perſons to the judgment and cenſure of that ſupream Court of the Kingdome?

Anſw. 1. True, we muſt not ſit in the Councell unleſſe we are choſen thereunto, but yet we may wait upon the Councellors with our ſubmiſſive *Informations* and *Petitions*. This themſelves do both allow and expect at our hands.

2. So alſo (we) which are inferiour perſons, muſt leave ſuſpected

pected things and persons to the censure of the Houses; true, but yet I hope we may, nay I know we must bring such *Grievances* thither, and there leave and lay them down (being proved) at the feet of Justice. If any man shall be against this lawfull priviledge and loyall duty of every good Subject, I shall suspect him for a *Delinquent*, and shall conclude him as a secret underminer of *Reformation* and the weale-publike.

Nay, my meaning is, that we must complain not only of those *Grievances* in which our selves have felt a share; but I do presse my selfe and you all, to seeke out, and gather up those things which doe publikely offend, and to weed the common field. *Brethren*, this is a duty generally neglected, and therfore it is necessary, that all godly active spirits should looke after it. When shall we see an husbandman grubb up bryers, or gather stones out of a field that lyes in Common to a whole Parish? No, but we say, every mans businesse is no bodies businesse: Extreamly needfull it is therfore that some choice Angelicall spirits, whose hearts the Lord hath touched, should put to it, and become *ministring spirits*, as sent forth to minister for the good of the publike. Heb. 1. 14.

Ob. But would not such stirring be accounted pragmaticall? Shall we not be called busie bodies?

Answ. Yes, by *Atheists*, *Papists* and *Delinquents*; but with good men or reasonable, it must needs be acknowledged necessary. Let us looke either upon the condition of divers places and persons which doe suffer such *Grievances*, or else upon the nature of that great Court to which the complaint is to be made: and in both respects we shal see divers reasons for this duty of stirring for the publike.

1. In respect of the nature of that Court, to which complaints are to be preferred. For 1. They cannot see all that is amisse every where, because themselves are not of all places distributively, though they are representatively every Subject, and sometimes *A stander-by* (we say) *may see more then he that playeth*. 2. Besides, Experience is the best Informer of *Grievances*, and who hath more woefull experience this way then the meane and poore which pay for all? There are some Cob-webb oppressions in a Kingdome which the greater Flies doe with

Plus videt oculi, quam oculus.

eaſe breake thorow, not taking notice that they were ſnares, but the poore leſſer flies are held in them faſt enough; and therfore the cry of theſe little ones may informe of a great oppreſſion. Beſides, in bodily cures, we know that a plain and illiterate man, being the patient in a diſeaſe, may give more light to the Phyſitian towards the cure by his relation, then all his learned books and long ſtudy may afford; for that Patient can tell him, how, when, and where the diſtemper did take and hold him: So is it in politike diſeaſes, a plain man that hath felt *Greevances* can better ſpeak of them then a greater perſon or Schollar, that kenns them but by reading or heare-ſay. 3. It is not the proper office of that Court to be Informers, becauſe they are Judges; and therefore my ſelfe have heard ſome of their members wiſh that the Country would doe that office, to take off from them the aſperſion of pragmaticall. 'Tis needfull therfore and reaſonable, that we inferiours do inform, in reſpect of the Court that is to judge.

2. In reſpect of many that ſuffer, 'tis expedient that other active men ſhould complaine in their behalves. For firſt; many places (as well as perſons) doe want skill and abilities to helpe themſelves, they cannot tell their owne tale (as we ſay) and therefore 'tis charity to them, as well as duty to the State, to be feete to the lame, and a mouth unto the dumbe. But by the way, I ſhould adviſe all ſuch to follow the example of *Pauls* ſiſters ſonne, he was a young man, and therefore (like enough) ſomewhat baſhfull, and unable to expreſſe himſelfe to a great man, and therefore firſt he goeth to his Unckle *Paul*, and from him is ſent by a *Centurian* to the *chiefe Captaine*: ſo let them informe ſuch as may informe, or at leaſt, as may leade them or their ſute, to ſome one of the *chiefe Captaines*. 2. Others are fearefull and faint-hearted, and ſo durſt not complaine, they are perhaps threatned and over-awed by ſome tyrannous Land-lord, or inſolent though ſcandalous *Parſon*, *Vicar*, perhaps *Curate*: and therefore as couragious *Abiſhai* reſcued fainting *David* from *Iſhbi-benob* the *Giant*, who thought to have ſlaine him; ſo ought it to be done in this caſe, when ſome (perhaps good) mens hearts doe faile them in the conteſtation and purſute, then

Act. 23. v. 18.

ver. 16.

2 Sam. 21. v. 15, 16, 17.

then every valiant and active *Abiſhai* ſhould ariſe to the *helpe of the Lord againſt the mighty*. 3. Finally, others are unwilling to goe for redreſſe, nay (which is lamentable) they thinke themſelves happy in their ſpirituall miſeries, and delight in their grievances. *A Wonderfull and horrible thing is committed in the Land*, (ſaith God) *the Prophets propheſy falſely, and the Prieſts beare rule by their meanes, and my people love to have it ſo: and What will ye doe in the end thereof?* Judg. 5. 23. Jer. 5. 30, 31.

Queſt. What will we doe in the end?

Anſw. Surely, the end is like to be extremely miſerable, therefore Brethren, let us now in due time deliver ſuch poore ſoules againſt their wills, let us pull them violently out of the fire in which they delight to lye and be conſumed: therefore *Informations* to the *Parliament*, and that in the behalfe of others is now very needefull and moſt reaſonable. Jud. v. 23.

Ob. But whereof, and how ſhall we complaine and informe?

Anſ. Matters to be complained of and informed againſt, are all grievers and grievances, perſons and things, both *Eccleſiaſticall* and *Civil*, in Church and Common-wealth.

1. *Eccleſiaſticall Perſons.*

Theſe Brethren (as I conceive) are the very fountaines or fewell of all other *grievances* amongſt us. When the *abhomination of deſolation ſtands in the holy place* (I doe but allude) *then 'tis time for them Which be in* Judea, *to flee into the mountaines*. Spirituall wickedneſſes doe uſher in *Civill* diſturbances. *For a long ſeaſon* Iſrael *had bin Without the true God, and Without a teaching Prieſt, and Without Law*. Marke the method, In the middle is the miſchiefe. *Without a teaching Prieſt*, no marvell then that they did neither feare God, nor reverence man. It followeth, *And in thoſe times there was no peace to him that went out nor to him that came in*, and ſtill the cauſe is the ſame, they had either no *Prieſts*, or none but *Readers*. Every politike body may be conſidered as conſiſting of three parts. Firſt, there is in it (or rather over it) the head, that is, the King as ſupreme, and the under head officers as ſent of him. Next, there is the *trunck* or *Lay-part*, theſe are the *Civill* State. And laſtly the *Clergy* Mat. 24. v. 15, 16. 2 Chro. 15 3. *In medio vitium.* ver. 5, 6.

or *Miniſtry* (the part *Eccleſiaſticall*) and theſe ſhould be as the ſoule to all the reſt. When this ſoule is ſound and holy, it doth quicken and ſanctify; when it is ſickly and corrupt, it doth helpe to infect and deſtroy the whole ſtructure: therefore theſe men ought primely to be looked after and to be rectified.

Ob. But which of theſe *Clergy* are thoſe ſickly and corrupting ſoules, and how may we know them?

Anſ. Alas, they are too many, and too viſible, take a catalogue of ſome cheefe ſorts of them breefely.

1. *Imprimis*] *All Peſtilent and Perſecuting Church-men*; ſuch as imitate that little Pope *Zedekiah* the ſonne of *Chenaanah*, which would have puſht downe a whole Kingdome with his hornes, and ſmote honeſt *Micaiah* on the cheeke, for ſpeaking againſt his warre; Or like the high Prieſt *Ananias* who commanded that *Pauls* mouth ſhould be ſtopt with a fiſt, becauſe he profeſſed his good Conſcience. Or to come lower, *Church-men* like thoſe *Scribes* and *Phariſees, hypocrites*, which did ſhut up the Kingdome of Heaven againſt men, and would neither goe in themſelves, nor ſuffer them which were entring to goe in. It ſeemes, the men would neither preach as they ought themſelves, nor yet ſuffer their people to goe abroad to heare. Let ſuch be marked out for juſt complaint and puniſhment amongſt the firſt, even all our illegall ſuppreſſors of Preachers and hearers.

1 Kin. 22. ver. 11, & 24. Act. 23 1, 2. Mat. 23. 13.

2. *All Superſtitious* and *Innovating Church-men*, the illegall, carving, painting, cringing, ceremonious *Clergy*. This ſort is often condemned by our Saviour, *Why doe you alſo tranſgreſſe the commandement of God by your traditions? This people draweth nigh unto me with their mouth, but their heart is farre from me.* Againe, *In vaine doe they worſhip, teaching for doctrine the precepts of men.* Theſe maſters of the complement Eccleſiaſticall are little better then pandars to the ſcarlet Whore, and therefore ought to ſtand in capitall crimſon letters in our complaints.

Mat. 15 3, 8, 9.

3. What thinke we of our *Inſufficient* and *Laſie Clergy*; birds that cannot ſing, or will not? The former (that cannot) may ſay litterally, that which is ſpoken by *Amos* concerning

Amos 7. 14.

cerning himſelfe, *We are no Prophets, neither are We Prophets ſonnes, but heard-men, and gatherers of Wild figgs.* Doubtleſſe many of theſe are more fit to be *heard-men*, yea *horſemen*, and literall *Shepheards*, then *Paſtors* by a Metaphor. Brethren, I am aſhamed for my Coats-ſake (as they ſay) to rake in this puddle; but that I remember that it is made the ground of *Levies* bleſſing, that he ſaid unto his father, and to his mother, I have not ſeene him, neither did he acknowledge his brethren, nor knew his own children in the caſe of the Lord. The latter ſort (our Laſie drones) are deſcribed to the life, and threatned to the death by *Ezekiel*, ſee *Chap.* 34. beginning at the ſecond. The puniſhment there appointed for them is their utter removall. Deut. 33. 8, 9.

4. Finally, *Looke ſeriouſly upon the ſcandalous and Debauched Church-men*; men which propheſy of wine and ſtrong drinke, yea which take off theſe liquors ſo freely, that they uſually doe erre through *Wine*, and through *ſtrong drinke* are out of the *Way*. Brethren, as theſe druncken and inordinate *Clergy* are one of the worſt, ſo are they abſolutely the moſt obnoxious ſort of all: and therefore, if theſe be now ſuffered, it will be the fault of ſuch as know them, not of the time that beares them. Thus have ye had too long (and yet too ſhort) a liſt, of the ſorts of *Eccleſiaſtical grievers* now complaineable. Mica. 2. 11. Iſa. 28. 7. *Vitium hominũ non temporum.*

But now where is that jealous *Elijah*, or that down-right *Micaiah*, that will or doth encounter theſe *Baalites?* yea, how coldly doe we all generally ſhew our ſelves in the quarrell? Alas Brethren, let it ſhame and confound us all, to remember that we had once an opportunity for this great worke. It is not long ſince that this preſent *Bleſſed Parliament* did ſend forth an happy order to this purpoſe, upon which every Pariſh might have certified touching ſcandalous *Innovating*, and other *peccant Miniſters*; the *Parliament* it ſelfe (as it were) went in Circuit through the Kingdome, Juſtice, ſupreme Juſtice came home to our very doores, ſo that we could not pretend, that the Commandement was farre from us, no, the opportunity did even fall into our mouthes. Deut. 30. 11.

Queſt.

Queſt. But then what was the iſſue, and how did we improve that advantage?

Anſw. Surely, ſome were warme in bed, other ſome had farmes and Oxen, and they could not meete. Others ('tis to be feared) were preſent to pleade for *Baal*, for too many *Clergy* ſcandalous in life, ſuperſtitious in worſhip, erronious in judgement, and peſtilent of ſpirit; in a word, unable, unfit, unworthy. Theſe gangrens and peſts of the Church had but too many friends in every quarter, concealing friends in the Pariſhes where they lived, and interceding friends at the places where they were complained. Yeomen, Officers, Gentry, Magiſtrates and all, (I meane, too many of each ſort) were too too ready, for kindred, feare, flattery and charity miſtaken, to returne almoſt an univerſall, *Omnia bene*, all is well. And thus thouſands of poore ſoules are betrayed, (what lyes in theſe men) to incurable ignorance and perdition. Oh my bowells, my bowells! When I conſider how that divine oportunity was generally ſleighted and abuſed. And now behold the bloud of thoſe poore ignorant ecclipſed Pariſhes which heretofore did cry for vengeance upon their own guilty Miniſters only, doth now roare lowder againſt thoſe late intruſted Yeomen, Officers, Gentry and Magiſtrates (what ever they were that neglected that golden ſeaſon) and ſo we have more ſoule-murtherers (accidentally) ſince that order, then were before. Let thoſe neglectors ſee that Parable againſt *Ahab*, for ſparing of *Beahadad*, and the application thereof, *Becauſe thou haſt let goe out of thy hand, a man Whom I appointed to utter deſtruction; therefore thy life ſhall goe for his life, and thy people for his people:* which afterward fell out accordingly. The King of *Syria* commanded ſaying, *Fight neither With ſmall nor great ſave onely With the King of* Iſrael. And it will be but juſt if thoſe guilty Miniſters ſo unjuſtly favoured by ſuch, doe prove, the ſoule-ſlaughtermen to them or theirs in after times. Conſider we this late groſſe omiſſion, (Brethren) to humble our ſoules mightily for the ſame, 'twas a deepe, yea, a ſpirituall wickedneſſe. But now ſuppoſe the great good Lord, ſhould in much patience try us once more ſhortly in this point, and ſhould

Luk. 11. v 7. Mic. 22. 5.

2 King 20. ver. 35, 36, ver. 42.

1 King 22. 31.

ſhould vouchſafe us one opportunity more by this Parliament? ſhall we play the Cowards a ſecond time, and doe againe as formerly? God forbid. No Brethren, let us fill our ſoules with holy reſolutions to doe the worke of the Lord with all our might, to ſet our faces, tongues, heads, hearts, hands, bodies, ſoules, and all unto it, to farther the information and teſtimonies againſt all ſpirituall murtherers, which ſlay poore ſoules by whole Pariſh-fuls. Remember this leſſon above all the reſt.

So much concerning Eccleſiaſticall Grievers, perſons.

2. Things, *Grievances Eccleſiaſticall.*

And here are diverſe particulars to be looked after, in all which we may be grieved.

1. *In Doctrine.*] Sound doctrine is more precious then our bloud; but there are thoſe of the *Clergy* which have endeavoured to corrupt this. The very Articles of our Church are oppugned, as of Originall ſinne, Free-will, the 4th Commandement, and diverſe others are oppugned and impaired by the Arminians. Let him that is wiſe conſider theſe things. Brethren, to poiſon a publique ſpring is capitall by Law, how much more in ſpirituals? *If we, or an Angell from heaven preach any other Goſpell unto you, then that which we have preached unto you, let him be accurſed.* Gal.1.v.8.

2. Pure Worſhip is as deare as life: And therefore ſee the puniſhment of whoſoever ſhall attempt to draw aſide from it. *If thy brother, the ſonne of thy mother, or thy ſonne or thy daughter, or the wife of thy boſome, or thy friend which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other gods, which thou haſt not knowne, thou, nor thy fathers: thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pitty him, neither ſhalt thou ſpare, neither ſhalt thou conceale him; but thou ſhal ſurely kill him, thine hand ſhall be firſt upon him to put him to death.* But even this (it ſeemes) hath been attempted by ſome amongſt us, elſe what meanes thoſe approachers and approaches towards *Idolatry* already condemned and ſtill condemning in *Parliament?* Deut.13.v.6. ver.8. ver.9.

2 Tim 3. v. 5. 3. There is a power of godlineſſe in practiſe, and whoſoever ſhall cunningly attempt to ſucke or ſoake out that, is a deep offender, and to be avoided. But ſuch alſo we had, and ſtill have them, men that hate ſtrictneſſe and ſpirituall heate, and would convay away our ſpirituall prote-
1 Sam. 19. 12, 13. ſtaniſme; putting (as *Michal* did for *David*) a meere Image of formality in the place. If it be death and treaſon to clip or to waſh the Kings Coyne, then what ſhall be done bad enough to theſe wicked ſpirituall Alchymiſts? So much concerning Eccleſiaſticall grievers and grievances.

2. I muſt and will now be very briefe concerning the Civill or Politique.

Brethren, I am a Divine, and not a States-man; theſe latter therefore are out of ſpheare, I ſhall leave the men to juſtice, and the point to your owne diſquiſition and proſecution, concluding with the latter words of that Levite:
Judg. 19. v. 30. *Conſider of it, take advice, and ſpeake your minds.* So much touching the fifth meanes, *Information.*

Meanes 6. 6 Is *Prayer* and *Prayſes*. Though they are included under one head, yet I ſhall handle them as two diſtinct branches; beginning with the latter.

1. *Prayſes.*

This duty is commanded in ſuch times of *Deliverance*
Pſal. 58. v. 14. ver. 15. and Reformation. *Offer unto God thankſgiving, and pay thy vowes unto the moſt high. I will deliver thee, and thou ſhalt glorifie me.* Therefore the Lord doth now looke for great Prayſes and glory from us.

Queſt. But how may I thus glorifie him? what muſt I doe to Prayſe him aright?

Anſw. 1. There is prayſing with the *mouth*, in *words*; and
Heb. 13. v. 15. this is either ſpeaking of prayſe (1.) to God. *Let us offer the ſacrifice of prayſe to God continually.* It may be done in ſinging, prayer, meditation, and other duties to him. (2.) Or
Pſal 145. v 5. by ſpeaking prayſes of God. *I will ſpeake of the glorious honour of thy Majeſty*, &c. This is done (1.) when we ſtudy to lay open the frame, myſtery, and parts of *Deliverance.*
Pſal. 111. v. 2. *The works of the Lord are great, ſought out of all them that*

have

have pleaſure in them. (2.) When we labour to entayle the remembrance of mercies upon our poſterities. *So we thy people will give thee thanks for ever, we will ſhew forth thy praiſe to all generations.* Pſal. 79. v. 13.

2. There is prayſing with, by, or in a mans life. *Whoſoever offereth prayſe glorifieth me, and to him that ordereth his converſation aright,* they are joyned together. And againe, (ſpeaking of *prayſing*) *unto the Wicked, God ſaith, what haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth?* And againe, *I will prayſe thee with uprightneſſe of heart, when I ſhall have learned thy righteous judgements.* Let us therefore live prayſes to the Lord, let us ſhew the light of our holy *converſation before men, that our heavenly Father may have glory.* Pſal. 50. v. 23. ver. 16. Pſal. 119. v. 7. Mat. 5. v. 16.

3. There is a prayſing of God with the hand, or with the ſubſtance, to prayſe the Lord is to honour him, and we may honour the Lord with our Subſtance. This is a touch-ſtone to try the truth of our thankfulneſſe indeed. When a man is truly thankfull for a curteſie received, he is ready really to ſhew his gratitude by his liberality to all thoſe that are under him, or about him. Now let us ſhew that we prize our mercies received, by our readineſſe to doe any thing, to part with any thing to our inferiours, to good uſes, at Gods command. True thankfull men are alwayes bountifull. When ſalvation came into the houſe of *Zacheus*, preſently he *gives halfe of his goods to the poore.* And that *act* or *ſtatute* amongſt the *Jewes of ſending portions one to another, and gifts to the poore*, upon a time of *Deliverance*, is now ſeaſonable for our imitation. Pſal. 50. v. 23. Prov. 3. v. 9. Luk 19. v. 8, 9. Eſt. 9. v. 21, 22.

4. Finally, *there is a prayſing of the Lord with the heart, yea with the whole heart*, ſaith the Pſalmiſt. I ſpeake now of a ſpirituall and gracious heartineſſe, that the conſideration of Gods mercy ought to raiſe our ſpirits, and quicken all the graces in our hearts (as 'tis ſaid of *Jehoſophat, that his heart was lifted up in the wayes of the Lord*) I meane, the ſence of freſh deliverance ſhould ſtrengthen our faith to truſt to the Lord more perfectly, it ſhould enlarge our love to cleave unto him more affectionately, it ſhould kindle Pſal. 138. v. 1. 2 Chron. 17. 6.

our zeale to ſtand for him more couragiouſly, and ſo in all the reſt of our graces. This of all ſort of prayſes is the higheſt.

2. Another Branch are *Prayers.*

The uſe of this duty is commanded, and the nature, parts, and qualifications preſcribed, in one and the ſame Text, by Saint *Paul* to his ſonne *Timothy*, 1 Tim 2. 1, 2. *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings and for all that are in authority, that we may leade a quiet and peaceable life in all godlineſſe and honeſty.* I need to goe no further then thoſe two verſes for the foundation or limits of my diſcourſe in the preſent point: Let us therefore fully diſcuſſe the words. In them we may obſerve theſe three generals:

1. *The ſeverall ſorts of prayers which are to be made*, and thoſe are foure, *Supplications*, *Prayers*, *Interceſſions*, and *giving of Thanks.*

2. *The perſons for whom all thoſe prayers muſt be put up.* Generally *all men* (*i.e.*) all rankes indefinitely: More ſpecially, for *Kings*, &c.

3. *The ſcope, drift, and end of our prayers for them*; *it muſt be peace and quietneſſe*, but with two qualifications; the firſt *Spirituall Godlineſſe*; the other *Morall Honeſtie.*

As for the middlemoſt of three heads (*viz.* the perſons eſpecially to be prayed for) they are the Supreme Majeſty, and the houſes of *Parliament*, and 'tis moſt evident. I ſhall inſiſt upon the other two, the firſt and the laſt, *viz.*

1. The ſorts of prayers to be made for them. (1.) *Supplications.* (2.) *Prayers.* (3.) *Interceſſions*, *and* (4.) *giving of Thanks.*

'Tis generally agreed by all good Subjects, that the King and High Court ought to be prayed for, and many doe fumble about the duty; give me leave to ſet my ſelfe and you in a right way, it is this, ſaith Saint *Paul*, we muſt make for them.

1. *Supplications.*

Deprecations] is the proper Engliſh word. To deprecate (in

(in their behalfe) is to pray off from them all evils of ſin or puniſhment, feared or felt, whether in ſoules, bodies, or eſtates.: 'Tis a Defenſive Prayer, to pray them ſafe and ſound from all dangers. To give an inſtance or two in Scripture. Firſt, to pray for the removall of all bad Counſellors. *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe.* Next, for *Security* and ſafeguard from plots and enemies. *Thou Wilt prolong the Kings life, and his yeares as many generations: O prepare mercy and truth which may preſerve him.* Thus we muſt Deprecate all evill from *King* and *Parliament*. Prov. 25. v. 5. Pſal. 61. v. 6, 7.

2. *Prayers.*

Which moſt generall name is uſed, becauſe it doth ſignifie the largeſt Branch of all, namely, *Petition*. We muſt beg for them all gifts, graces, and mercies, not onely in truth but in the higheſt degree; eſpecially for governing gifts and graces, in the moſt ſuperlative meaſure. As *Wiſedome* and *Judgement* is one: So in *Salomons* prayer at *Gibeon*. *And now O Lord my God, thou haſt made thy ſervant King*, &c. *And now, thy ſervant is in the midſt of thy people which thou haſt choſen, a great people*, &c. *Give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcerne between good and bad.* Next, the *Feare* and *dread of the Lord. Moreover, thou ſhalt provide out of all the people able men, ſuch as feare God*, &c. *And he ſaid to the Judges, take heed what ye doe; for ye iudge not for man but for the Lord. Wherefore now let the feare of the Lord be upon you, take heed, and doe it.* Againe, *The ſpirit of Courage and Zeale* (ſaith *Jehoſaphat*) *Deale couragiouſly, and the Lord ſhall be with the good.* 1 King 3. v. 7. ver. 8. ver. 9. Exod 18. v. 21. 2 Chr. 19. v. 6. ver. 7. ver. 11.

3 *Interceſſions.*

We muſt not onely deprecate all evill from them, and petition for all good things upon them; but alſo we muſt (*poſtulare*) *intercede, pleade, wreſtle*, and *ſtrive* with God in *prayer*, as is ſaid in another caſe: *For the Lord Jeſus Chriſts ſake, and for the love of the Spirit, We ſhould ſtrive together with them in our prayers to God for them, that they may be delivered from them that doe not beleeve, and that their ſer-* Rom. 15. v. 30. ver. 31.

vice which they have for [England] *may be accepted of the Saints.* In great and extraordinary times of hope and danger the Lord will not be moved with few and ordinary
Gen.32 v 6. prayers. See *Jacobs* perillous condition in his returne from
ver 7. his Unckle *Laban*, he is told that his twife offended brother *Esau* commeth against him with foure hundred men, then *Jacob* was greatly afraid and distressed But how doth he wind out of this trouble ? Loe, an ordinary striving is not enough. At *Peniel Iacob* was left alone. *And there*
ver.24. *wrestled a man with him untill the breaking of the day, and he*
ver.25. *touched the hollow of his thigh, and the hollow of* Jacobs *thigh*
ver.28. *was out of joynt, and he wrestled with him. Then said God, as a Prince hast thou power with God, and with men, and hast prevailed.* It cost him an ache, yea, an halting to prevaile
Difficilia quæ pulchra. with God in such a grand extremity. *Good things are difficult.* Once more, see what labour it cost *Elijah* and his
1 Kin.18.v.42. servant to obtaine raine for *Israel*, after three yeares drought in the land. *And* Elijah *went up to the top of Carmel, and he cast himselfe downe upon the earth, and put his face between his knees.* What a painfull groveling posture was
ver.43. that ? *And he said to his servant, goe up now, looke toward the Sea, and he went up and looked, and said, there is nothing. And he said, goe againe seven times, and it came to passe at the seventh time, that he said, Behold, there ariseth a*
ver.44. *little cloud out of the Sea, like a mans hand,* &c. Thus, Brethren it hath been a long time of drought with us, many of our clouds in Church and state, though they have hid the face of our Sunne from us, yet have proved to the
Jud.v.12. land but as clouds without water, carried about with diverse winds, so that we have wanted both the former and the latter raine in their seasons. Now what meanes are to be used that the Lord may be moved to send a gracious
psal.68.v 9. raine upon this his Inheritance, and to refresh it now it is weary ? Looke upon this zealous *Elijah*, get we all up to our closets, and there cast downe our selves upon the earth, with our faces to our feet Yea, let us thus goe up seven times, nay seven times a day, and perhaps even our prayers at last may raise that cloud, whose drops may refresh

freſh and make glad the City of God. Thus there muſt be (1.) *Supplications* (2.) *Prayers* (3.) *Interceſſions*, made for *Kings*, &c. but we muſt adde,

4. *Thankſgivings* too.

Theſe are a meanes to water all the former three branches, and to cauſe them to grow and ſpeed the better. The Lord takes prayſes for an honour. *Whoſo offereth me thanks and praiſe he honoureth me, and thoſe that honour him he will honour them againe.* But I have ſpoken of this particular before. Pſal. 50 23. 1 Sam. 2. v. 30.

So much concerning the ſorts of Prayer.

2. The ſcope (and matter both) to be contained in thoſe prayers of ours for them, *viz.*

{1. *Godlineſſe with Quietneſſe.* Bonum ſpirituale, &c.
{2. *Honeſty in Peace.* Bonum Politicum & Civile.

1. Bonum ſpirituale & Eccleſiaſticum] *Quietneſſe with Godlineſſe. Follow peace with all men and Holineſſe, without which no man ſhall ſee the Lord.* We muſt ſo follow peace as we may keep our ſelves in ſight (and within the limits) of holineſſe, but no farther; and ſo farre we muſt follow it in the firſt place. This muſt ſtand in the front of our prayers. Pray for Kings firſt, &c. that they may be inſtruments of ſpirituall good unto us. Religion is the very ſoule of our ſoules, that one thing abſolutely neceſſary, and therefore the promotion and promoters of this, doe both need and deſerve the prime of our ſupplications. Heb. 12. v. 14.

And in the next place, *Honeſty (i.)* publique, private, politique, morall honeſty is to be remembred and furthered by our fervent and ſenſible petitions. The ſword of Civill juſtice doth guard our Religion, as that *flaming ſword* did keep the Tree of life in Paradiſe. *And he placed at the Eaſt of the garden of Eden, Cherubins, and a flaming ſword which turned every way, to keep the way of the tree of life.* This office of the *Parliamentary Cherubins* muſt (in the ſecond place) be promoted by our prayers. Gen. 3 v. 24.

So much touching Generall Leſſons and Directions.

But by this time me thinks I ſee and heare diverſe particular rankes of people flocking to me, and enquiring of me

Luk. 3. v. 10. vel. 12 14. me, as the *People*, the *Publicanes*, and the *Souldiers* did of *John Baptiſt*, what ſhall we doe? that is, what ſpeciall Leſſons can you give us? what diſtinct taskes can you ſet us, that ſo each perſon may be (holily and loyally) active, for the furtherance of the great good worke in theſe times of publique hope and hazard?

Brethren, I ſhall endeavour (as the Baptiſt did) to give every one his portion, and that ſtreame of exhortation which hitherto I have carried in a common and generall Channell, I ſhall now ſluce out into diverſe leſſer and particular rivelets, that ſo all ranks of perſons may be watered and made fruitfull. And,

1. Let me have leave to ſpeake to *Magiſtrates*.

I beſeech all thoſe which are in authority and office, to heare me a few words patiently. I would not preſume to teach or preſcribe any thing in your ſpheares above mine owne; neither doe I peremptorily taxe you of any ſpeciall default or tranſgreſſion, My full purpoſe and deſire is, ſo to carry my ſelfe in this Exhortation to you, as young *Timothy* is licenſed by Saint *Paul* to carry himſelfe towards thoſe Brethren. *If thou put the Brethren in remembrance of theſe things, thou ſhalt be a good Miniſter of Ieſus Chriſt, nouriſhed up in the words of Faith and of good Doctrine.* So there is ſomething of which to put you in remembrance I conceive it my duty: The ſumme in ſhort is this, *That all Magiſtrates and Officers in this place (and elſewhere) would be pleaſed to Countenance, Promote, and Second all Parliamentary Edicts and proceedings.* Brethren, ye are unto the Common people at this time, in reſpect of the Parliament, as thoſe ſpyes ſent to *Canaan* were to the Congregation of *Iſrael*; your relations and ſpeeches may bring up either an evill or a good report, upon that great Councell and their proceedings. You know how ſome of the *ſpyes* did cauſe a murmuring againſt *Moſes* and *Aaron*, whereas *Caleb* and *Joſhuah* (becauſe they had another Spirit, and followed the Lord fully) did endeavour to appeaſe and ſatisfie them, and for this faithfulneſſe they had a great reward. In this

1 Tim 4.6.

Num 14 2. 6,7,8,9.

2.

Ex-

Exhortation I doe not accuſe you of negligence, but rather doe commend all your former diligence herein. He that exhorteth to a duty done already, his exhortation is no leſſe then a commendation. And this I adde, that ye cannot (lightly) be too zealous in this point. O what a goodly ſight is it Brethren, *When the Mountaines doe bring peace, and the little hills righteouſneſſe unto the people?* The words are found in the old tranſlation, the hymne is intituled [*A Pſalme for Solomon.*] That is, when *David* (the ſweet ſinger of *Iſrael*) had reſigned his Kingdome to his ſonne *Solomon*, and was going out of the world, then (Swan-like) he warbled forth that Propheſy of Chriſt, and direction of *Solomon* for governement. Oh that all our Governours would thus obey it. Now the Mountaines above, (*thoſe ſupreme higheſt Mountaines*) are bringing forth peace to the people, what a bleſſed ſight would it be now to ſee (*the little hills*) the ſubordinate hillocks of authority in every County, City, Pariſh to beare their ſeverall extraordinary crops of Righteouſneſſe alſo? *To ſee judgement runne downe as Water, and righteouſneſſe as a mighty ſtreame?* Nay, to ſee it runne down like *Aarons oyntment, which being powred on the head, ranne downe upon the beard, and from thence to the very skirts of his garment?* But remember I ſaid, 1. *Countenance.* 2. *Promote.* 3. And *Second.*

Qui monet ut facias, &c.

Pſ. 72. 3.

Am. 5. 24.

Pſ. 133. 2.

I ſhall ſpeake a word ſeverally of each for your more cleere and full information.

1. *Countenance all Parliamentary edicts and proceedings.*

True it is, that that ſupreme Court of the Kingdome doth nor need, nor feare (in reſpect of it ſelfe) the beſt, or worſt, that all ſubordinate Officers or Authority can doe concerning it; no, 'tis as farre above their reach, as the Sunne in the Firmament is above all the Meteors here below: but yet in reſpect of the lower region of people (the Common multitude as I ſaid) ſo Magiſtrates and men in Office here, may either cloud and blacken this ſunne by their diſcountenancing, or cleere and ſtrengthen its beames by their well reporting of thoſe proceedings to the vulgar: As we ſaid before concerning the ſpyes ſent to *Canaan*, ſome of them diſ-

graced the land flowing with milke and honey. Ye Magistrates and men in great places, are betwixt people and *Parliament*, as the Medium betwixt the eye and the object, or as the glasse through which a man lookes out and beholds the Heavens; according to the colour of the glasse so doth the Heaven seeme to be coloured: Your judgements, affections, countenances touching that Court, doe give aime and copies to them all, both for their opinions, speeches, actions. Therfore let it be your care to *Countenance*.

2. Next, *Promote Parliamentary edicts and proceedings*. That is, put on, publish, prosecute and execute all such new Edicts, Orders and Commands (especially touching *Reformation*) as are sent and issued from them. To instance, there is a *Vow* or *Protestation* commended unto us by their practice and approbation, there is *An Order for the due observing of the Sabbath*, &c. Now the promotion of all those, and the like, doe lye upon your charge and consciences in the first place, and the neglect of them amongst us (when once granted to you) will be required at your hands. Ye are our Civill watchmen, see your duty. *Ezek.* 33. each of you according to his place, is our *Moses*, to take the Lawes at their mouth, and to declare them unto us, that we may heare and doe them. This is one weighty duty.

3. Next, *Second them*. That is, whilst they doe endeavour above to set right the great body of the Kingdome, ye should labour here below to reforme *your petty and particular Jurisdictions*: this would be no little furtherance to that *great Worke*. As petty *brooks* doe make up a *River*, and many *Rivers* fill a *Sea*: so *Family-reformations* make up *Parishionall*, and all *Parishionall* ones, doe fill up a *Nationall* and *Universall*. 'Tis a Proverb as true as ancient [*The way to have a cleane street is for every one to sweepe his owne doore.*] So let the Magistrates and Officers in every County, City, Corporation, Parish, now sweepe their own severall *Jurisdictions*, and then the great publike work of Nationall clensing, will more easily succeed. So much to *Magistrates*.

2. Partiular *Lesson*, may be to *Ministers*.

Brethren, I confesse my selfe one of the last and least of all your

your Tribe; but yet ſo cleere and neceſſary is this leſſon that the meaneſt Embaſſador may, nay, muſt preſſe it upon us at this time: ſuffer therefore the word of *exhortation*.

Now or never is the nick of time in which we ought to play the *trumpeters*, to ſtirre and call men up to the helpe of the Lord in this *great worke*; who knowes but that that God which did throw downe flat the walls of *Jericho* by the *trumpets* (though meane ones) of *ſeven Prieſts* going before the *Arke*; I ſay, who knowes, but he may alſo be pleaſed to doe great things now by our poore ſervice? therefore let us up and be doing, and if we doe need ſpurres in our ſides becauſe the way ſeems ſomewhat cragged, let us conſider theſe two or three Motives. Ezek. 33. 3. &c. Joſh 6. 20.

Firſt, looke we upon the eminent examples of our moſt ancient and famous *Scripture-Predeceſſors* in like times and caſes; I meane, let us turne over the Hiſtories of *Deliverances* and *Reformations* in *Judah*, and there we ſhall find that their *Prophets*, *Prieſts* and *Levites*, were ſome of the greateſt and moſt active inſtruments in both, they were (as it were) the holy bellowes to blow up the *refiners* fire. Let us take an inſtance or two to kindle us. Firſt, in that *Deliverance* and *Reformation* in the beginning of young King *Jehoaſh* his raigne. There good *Jehojada* the *high Prieſt* (being thereunto called) is the very *primum mobile*, the founder and finiſher of that great worke, yea, that *tripartite Nationall Covenant*, to which the Lord, the King and the people were parties, was contrived and perfected by his meanes. So (ſecondly) in King *Hezekiahs Reformation*, as the firſt thing that he beginneth withall is the *Temple*; ſo the firſt perſons that we find him conſulting with, they are the *Prieſts* and *Levites*. *He brought in the Prieſts and Levites, and gathered them together into the Eaſt-ſtreet, and ſaid unto them, Heare ye me, ye Levites, ſanctifie now your ſelves*, &c. Yea, and for furthering that *Covenant* which he made, theſe, muſt be the cheefe men in the buſineſſe, *Now it is in mine heart* (ſaith he) *to make a Covenant with the Lord God of* Iſrael, *My ſonnes, be not now negligent, for the Lord hath choſen you to ſtand before him, to ſerve, and that ye ſhould miniſter unto him and burne incenſe.* 2 King. 11. ver. 4, 5, &c. 2 Chr. 29. 3. ver. 4. ver. 5. ver. 10. ver. 11.

incenſe. 'Tis no meane honour (Brethren) to be made ſome of the prime and immediate Miniſters of the Lord in ſuch great workes; and yet alas (I ſpeake it to mine griefe, and to the generall ſhame of our Tribe) who more backward to ſet on *Deliverance* and *Reformation* now, then are many of us? The *Proteſtation*, the *Declaration* for aboliſhing of *Images*, &c. how ſlowly, how faintly are they executed? Yea, and the more dully I beleeve in many places, becauſe the execution of them partly depends upon the *Miniſter*. Let all the true Embaſſadours of Chriſt think upon this and be kindled.

2. Another Motive may be this, *Our very Callings doe preſſe us hereunto.* We are ſaid to be *Watchmen*, we are *Seers*, yea, we are called *trumpeters* (as before,) and what is meant by all theſe, but that it is our duty to deſcry publike evills and dangers, to diſcover opportunities of good, and ſo to call men off from the one, and onward to the other?

Ezek. 33. 2, &c
1 Sam. 9. 9.
Iſa. 58. 1.

3. Thirdly, this is a meanes both to ſettle and proſper us all in our functions, and to entaile them, and a bleſſing upon our poſterities. See how the *Tribe of Levi* came by their *Miniſteriall prerogative.* When *Aaron* and the people had made a *Calfe*, for this great ſinne juſtice muſt be executed, and *Moſes* calleth for it. *Then* Moſes *ſtood in the gate of the Camp, and ſaid, Who is on the Lords ſide? let him come unto me, And all the ſonnes of* Levi *gathered themſelves together unto him.* Being called they doe promote juſtice. Hereupon ſee what a *Reward* and *Bleſſing* followed. First a *Reward. And the Lord ſpake unto* Moſes, *ſaying, Bring the Tribe of* Levi *neere, and preſent them before* Aaron *the Prieſt, that they may miniſter unto him.* Secondly, a *Bleſſing. And of* Levi *he ſaid, let thy* Thummim, *and thy* Urim *be with thy holy one, whom thou didſt prove at* Maſſah, &c. *Who ſaid unto his Father, and to his Mother, I have not ſeene him, neither did he acknowledge his brethren, nor knew his owne children*, &c. *They ſhall teach* Jacob *thy Judgements, and* Iſrael *thy Law: they ſhall put incenſe before thee, and whole burnt Sacrifice upon thine Altar. Bleſſe Lord his ſubſtance, and accept the Worke of his hands, ſmite thorow the loynes of them that riſe againſt him, and*

Exod. 32.
ver. 26.
ver. 27, 28.
Num. 3. 5, 6.
Deu. 33. 8.
ver. 9.
ver. 10.
ver. 11.

and of them that hate him, that they riſe not againe. There is a bleſſing with a witneſſe. See alſo how *Phineas* and his poſterity came to have the Prieſt-hood ſetled upon them, it was his publike zeale which procured that; and therfore ſee what is ſaid of him and his, *And the Lord ſpake unto* Moſes *ſaying*, Phineas *the ſonne of* Eleazar, *the ſonne of* Aaron *the Prieſt hath turned away my wrath from the children of* Iſrael, &c. *Wherefore ſay, Behold, I give unto him my Covenant of peace, and he ſhall have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God*, &c. Would we then *Brethren* upon a bleſſed time, in a bleſſed worke, follow the preſidents of our bleſſed Predeceſſours, now in glory? Would we adorne our high Calling, confirme our ſelves in it, and (perhaps) entaile the ſame upon our poſterities after us? In a word would we make us and ours rich in mercies of all ſorts? Lo, now, now, is that precious time in which we above others, are called (in an holy and loyall way) to informe the minds, to kindle the hearts, to open the eyes and mouthes, and to ſtrengthen the hands of all our people for the furtherance of the bleſſed worke of *Reformation*. And let me ſay further unto you all (and to my ſelfe in the laſt place) ſomewhat like that of *Mordecai* to *Eſther*, *Who knoweth whether wee are come to our places, to our callings, yea into the world, for ſuch a time as this?*

Num. 25. 10. ver. 11. ver. 12. ver. 13. Eſt. 4. 14.

3. *Particular Leſſon*, to *Parents* and *Maſters*, to all *Governours of Families*.

True, ye are no publike *Magiſtrates* nor *Miniſters*, yet know that to your own Families ye are (in a private way) both as Kings and Prophets. Kings to governe, and Prophets to inſtruct them. Exerciſe therfore both theſe offices now towards your children and ſervants, for the furtherance of the preſent great publick work in theſe two duties.

1. As Kings, reforme and purge your ſeverall Families eſpecially from thoſe obſtructive ſins, which may hinder the publick *Deliverance* and *Reformation*. When *Moſes* was imployed to be the *Deliverer* of *Iſrael*, it had almoſt coſt him

his life, for that he had neglected Family reforming. *And it*
Ex. 4. 24. *came to passe by the way in the Inne that the Lord met him and*
sought to kill him. But wherfore? You may see the cause by the
ver. 25. effect, *Then* Zipporah *tooke a sharpe stone and cut off the fore-*
skin of her sonne, &c. He had neglected *Circumcision* in his own house, and therfore could not safely be an instrument of the great and publick work. So, when King *Asa* did sweare and set himself to reforme the Kingdome, he takes not the last turn to his own Idolatrous Mother *Maacha*, who 'tis like was one of his family, *He remooved her from being Queene, because*
2 Chro. 15. 16. *she had made an Idoll in a Grove, and* Asa *cut downe her Idoll, and*
stamped it, and burnt it at the brooke Kidron. Let every Governour of a Family follow that president now in his house, let him purge it from all *Superstition*, *Atheisme*, *Halting*, *Profanenesse*; From all *Unbelieve*, *murmurings* and *unthankefullnesse*, which might hinder approaching mercies. Once more to this purpose, look upon *Iacobs example*, many evils and dan-
Gen. 34. gers had befallen him after his returne from *Laban*, especially about *Shalem*, a City of *Shechem*, there his only daughter is ravished, two of his elder sons do commit murther, and now the name of *Iacob* doth stinke among the Inhabitants of the land. But what shall he doe in this case to deliver himselfe and all his? Behold, *Family-Reformation* is his only means for their generall preservation; and the Lord himself doth di-
Gen. 35. 1. rect him to this course, *Arise*, *Goe up to Bethel and dwell there*, *and make an Altar unto God*, &c But how may this be done? He must and doth, first, purge his owne household. *Then* Ja-
ver. 2, 3, 4, &c. cob *said unto his Household, and to all that were with him, put a-*
way the strange gods that are among you, and be cleane, and change
your garments. So in these times, whosoever would be an instrument of the publick *Deliverance*, let him first be a private Reformer, and set his owne house in order. That must you do as Kings.

2. As *Prophets*, Catechize your children and servants in the state of these times, so farre as shall be fit for their condition.

Quest. But how farre is that? and what is it?

Answ. 1. Shew them all the publike execrable things and persons

perſons unvailed, that they may be able in ſome meaſure to diſcerne betweene the righteous and the wicked, that they may know what to chooſe, and what to abhorre, for whom to pray, and againſt what. Thus, this act of *Amalek* (in the Text) is commanded of God to be written by *Moſes*, not only for all the children of that age, but alſo to be declared to the Generations unborne. *And the Lord ſaid unto* Moſes, *Write this for a memoriall in a booke, and rehearſe it in the eares of* Joſhuah, *&c.* Much more ought we to catechize this preſent age.

2. *Acquaint them alſo With the hopes of Deliverance and Reformation begun*; that ſo they may be directed and kindled to put up right *praiſes* and *prayers*, and to uſe all other holy and loyall meanes, in their power, towards the promotion of this great worke of providence. Thus the *Iſraelitiſh Parents* were commanded to inſtruct their children concerning the *Lords Paſſeover* in *Ægypt*. I pray remember thoſe two duties. That's your *Leſſon*. Ex. 12, 26, 27.

4. *Leſſon*, to all *Particular*, *Single*, and *Private Perſons*.

There are many things which ye may doe towards the great worke. What *Leſſon* among all my ſix generall ones may not be practiſed by you? (*viz.*) Firſt, *To humble for, and to purge from your former cowardice and pollutions.* Next, *To come over heartily to the right ſide, and engage your ſelves unto it.* Then, *To value and prize degrees of Deliverance and Reformation received.* Fourthly, *To take, uſe and improove, the firſt fruits and hanſels of mercy.* Next, *To informe* (at leaſt the Informers) *againſt all offenſive things and perſons, greevers and greevances.* And finally, *To praiſe and pray With all manner of Supplications.* Behold, all theſe things are in the power of private perſons to doe them in ſome degree: Be ye of courage therfore, and let every one of us play the man (in an holy and loyall way) for our *God*, our *King*, our *Religion*, *Lawes*, *Parliaments* and *Priviledges* againſt all the race of *Amalek*.

OBIECTIONS.

BVt I know that your private, ſingle, inferiour perſons, are

are full of Objections against this Exhortation: I shall endeavour therfore to answer the most materiall ones fully though briefly.

This deserveth to be mentioned in the first place.

I. OBIECTION.

I am but one, and what can one man doe by himselfe, towards a publike Reformation?

Ans. I answer (to the whole Objection together)

1. There may be more active spirits nearer at hand then thou thinkest. *Eliah* an holier man then thy selfe was mistaken in this point, *I, even I onely am left.* Yet see the Lords answer, *I have left me seven thousand in* Israel, *all the knees which have not bowed unto* Baal, *&c.* Put forth therfore and try it, there may be many more in the deck, and nearer at hand then thou dreamest. 1 Kin. 19. 14. ver. 18.

An. 2. Howsoever, one man may do much.

1. *In his Person,* and that both spiritually and politiquely, *The effectuall fervent prayer of a righteous man availeth much.* And example is given in the next verse, Elias *Was a man subiect to like passions as We are, and he prayed earnestly that it might not raine; and it rained not on the Earth by the space of three yeares and six monthes. And he prayed againe, and the Heavens gave raine, and the Earth brought forth her fruit.* Thus one man may pray a whole Kingdome, both into faire weather, and into foule, into happinesse and out of it. *Phineas* also was but one, and yet what service did he for his Country in one act of Justice. Saith God, Phineas *the sonne of* Eleazar, *the sonne of* Aaron *the Priest, hath turned away my Wrath from the children of* Israel *(While hee Was iealous for my sake among them) that I consumed not the children of* Israel *in my iealousie.* Thus one *Orthodox Athanasius* in former times, stood it out against a whole world of *Arrians,* and at last the streame was turned. In a word, all number doth consist of *Unites.* [*Unitas fundamentum numeri*] and therefore if all should say after thee [*I am but one*] what would become of all greatest publike affaires? Take all drops out of the Sea, and the whole Ocean will be drained, take away pence or farthings, and there will Iam. 5. 16. ver. 17. Num. 25. 6, 7, 8. ver. 11.

be

be no pounds, take unites away, and there can be neither thouſands nor hundreds.

2. One man by *Example* may do very much. Brethren, 'tis a great matter to breake the *Ice* (I mean holily and loyally) in a publike buſineſſe. Look upon that which is recorded concerning *Shammah*, *And after him was* Shammah, *and the Philiſtines were gathered together into a troope, where was a peece of ground full of Lentiles: And the people fled from the Philiſtines. But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines, and the Lord wrought a great victory.* 'Tis ſpoken in a military caſe, but I doe apply it to a politike and civill. *Shammah* (as I conceive) got not that victory by himſelfe alone, but rather by his valiant example, ſo that the people which were before afraid of the Philiſtines, did now (ſeeing his valour) take heart and turne againe. In ſhort, ſee the Counter-counſell of honeſt *Huſhai*, how it brake the neck of *Achitophell* and of his policy. And that exemplary valour of *Jonathan* and his *Armour-bearer*, how did it open and lead the way to a very great victory againſt the Philiſtines? *The multitude melted away, and they went on beating downe one another. And* Saul *and all the people that were with him, aſſembled themſelves and they came to the battle, and behold, every mans ſword was againſt his fellow. Moreover the Hebrewes that were with the Philiſtines before that time, which went up with them into the Camp from the Country round about, even they alſo turned to be with the* Iſraelites *that were with* Saul *and* Jonathan. *Likewiſe all the men of* Iſrael *which had hid themſelves in Mount* Ephraim, *when they heard that the Philiſtines fled, even they alſo followed hard after them in the battell.* All this I alleadge only to ſhew how farre one or two private men may by their *Active Example* promote (holily and loyally) a publick great good work.

2 Sam. 23. 11.

ver. 12.

2 Sam. 17. 14, &c.

1 Sa 14. 13, 14. ver. 16. ver. 20.

ver. 21.

ver. 22.

3. A meane private perſon in his activeneſſe may expreſſe as much faithfullneſſe and ſincerity, as the greateſt and moſt proſperous Inſtrument in the Kingdome. As we ſay concerning faithfullneſſe in a mans particular cal-

ling, that a poore Wench in the Kitchin walking conſcionably in her place, may ſerve the Lord as ſincerely as a King upon his Throne: So here, a meane private perſon, though a Mechanick or underling, giving faithfull information of what he knows amiſſe, may promote the great worke as heartily, as the greateſt good Inſtrument in Parliament. Remember this, and ſay not, I *am but one.*

2. Obiection.

But I am not of a publike ſpirit.

Anſw. 1. We muſt bring our ſpirits to the times and occaſions under which we live. This Objection was moved by *Moſes* when the Lord called him to go to *Pharaoh*, but it did not ſerve his turne, *O my Lord* (ſaith he) *I am not eloquent, but I am ſlow of ſpeech and of a ſlow tongue.* See the Lords anſwer, *Who hath made mans mouth, or Who maketh the dumbe or deafe, or the ſeeing or the blind? Have not I the Lord?* But *Moſes* replyeth, *ô my Lord I ſend I pray thee by the hand of him whom thou wilt ſend.* See Gods anſwer againe, *Is not* Aaron *the Levite thy Brother? I know that he can ſpeake well. And thou ſhalt ſpeake unto him and put words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye ſhall doe. And he ſhall be thy ſpoke ſ-man unto the people.* In which words I find two anſwers more, which I make my ſecond and third.

Exod. 4. 10. ver. 11. ver. 13. v. 14, 15, 16, 17

Anſ. 2. The Lord can make thy ſpirit publique, yea and he will doe ſo, if thou wilt obey and try. *Now therfore goe and I will be with thy mouth, and teach thee what thou ſhalt ſay.* So the Lord will quicken, warme and enlarge thee.

ver. 12.

Anſ. 3. God will raiſe up good ſeconds and fit conſorts to draw with thee in the teeme; as he did yoke *Luther* and *Melanction* in that great worke. Like the *Calidum* and *Humidum radicale*, the native heat and moyſture in mans body which makes him vigorous and long-lived.

Anſ. 4. In a word, there is no ſpirit ſo private, but (if imployed) would make a knife or a whet-ſtone, a ſhaft or a bolt. Therfore ſtick not at this Objection.

3. Ob-

3. Obiection.

The want of one mans helpe can doe no great hurt?

*Anſ.*1. Yes, it may ſet back the ſcales. If one vote in Parliament may carry a great work, then the want of one elſwhere may cauſe a great miſcarriage.

*Anſ.*2. The example of one mans dullneſſe may draw many the ſame way, becauſe 'tis down the hill.

*Anſ.*3. Thou doſt to thine uttermoſt (for thy particular) even hinder the whole worke; for if it proſper, no thanke to thee, but if it ſinck thou mayeſt be the ſole cauſe.

4. Obiection.

But I am a woman, a weaker veſſell, and (perhaps) under covert barne, and then what can I doe?

Anſw. I conceive that even thoſe weaker veſſels may now doe ſervice, yea double ſervice.

1. Immediately, by, and from themſelves, by their owne parts and purſes, if they are free from husbands. Examples of the acts of that Sex even this way, we find not a few in Scripture. What is there recorded of *Deborah* and *Iael* in one Chapter? Iud 5. But ye muſt know that ſuch acts of their muſt not be imitated without like calling and warrant extraordinary. Look alſo upon her of *Tecoah*, what a ſtrange thing did ſhe effect for *Abſolom*? 2 Sam.14. But above all theſe, the wiſdome of that woman of the City *Abell*, is a famous example, honour and encouragement to all her Sex. She tooke off the head of *Sheba* and ſaved the whole *City* by her *Prudence*. 2 Sam.20. v.16. to 22. More teſtimonies might be brought, but theſe are enough to prove that even the weaker veſſels may doe much towards the publike great worke immediately.

2. But (perhaps) they may do much more mediately and by others. Perchance thou haſt an *Husband*, *Father*, *Brother* or *Sonne*, that is ſomewhat over-wary, timerous, ſlack or unactive, then remember that thou waſt given to be a *meet helper*. Gen.2.18. It will be thy duty in ſuch a caſe and time as this, with thy choiſeſt wiſdome and humility, to doe the office of a ſubmiſſive *Remembrancer*, in due place, manner and ſeaſon. Yea, thou art called to ſuch a ſervice. Not only *Abigail* that had a *Nabal*, did reaſon with him, in a fit time and place, concerning 1 Sam.25. 36, 37.

that which he had ſaid to *Davids* ſervants: But even the wife of *Manoah* (it ſeems they were a godly paire) ſhe doth wiſely ſupport and quicken (by her reaſoning) the timerous ſpirit of her husband in another caſe. Alſo that good and great woman the *Shunamite*, ſhe did in love provoke her aged and indifferent husband in the behalfe of *Eliſha*, to entertaine him, and prevailed with him to the great advantage of her Family. In the laſt place therefore let us ſtirre up as many of this Sex, as ſhall have opportunity, to caſt in their mite into the happy treaſury of *Hope*, they have ſouls too, and children (with precious ſouls) to look after.

Jud. 13. 22, 23
2 Kin. 4. v. 8, 9, 10, &c.

The good Lord give us underſtandings and hearts proportionable to the worke and to our hopes.

FINIS.

ease breake thorow, not taking notice that they were snares, but the poore lesser flies are held in them fast enough; and therfore the cry of these little ones may informe of a great oppression. Besides, in bodily cures, we know that a plain and illiterate man, being the patient in a disease, may give more light to the Phylitian towards the cure by his relation, then all his learned books and long study may afford; for that Patient can tell him, how, when, and where the distemper did take and hold him: So is it in politike diseases, a plain man that hath felt *Greevances* can better speak of them then a greater person or Schollar, that kenns them but by reading or heare-say. 3. It is not the proper office of that Court to be Informers, because they are Judges; and therefore my selfe have heard some of their members wish that the Country would doe that office, to take off from them the aspersion of pragmaticall. 'Tis needfull therfore and reasonable, that we inferiours do inform, in respect of the Court that is to judge.

2. In respect of many that suffer, 'tis expedient that other active men should complaine in their behalves. For first; many places (as well as persons) doe want skill and abilities to helpe themselves, they cannot tell their owne tale (as we say) and therefore 'tis charity to them, as well as duty to the State, to be feete to the lame, and a mouth unto the dumbe. But by the way, I should advise all such to follow the example of *Pauls* sisters sonne, he was a young man,
23.v.18. and therefore (like enough) somewhat bashfull, and unable to expresse himselfe to a great man, and therefore first he go-
r.16. eth to his Unckle *Paul*, and from him is sent by a *Centurian* to the *chiefe Captaine*: so let them informe such as may informe, or at least, as may leade them or their sute, to some one of the *chiefe Captaines*. 2. Others are fearefull and faint-hearted, and so durst not complaine, they are perhaps threatned and over-awed by some tyrannous Land-lord, or insolent though scandalous *Parson*, *Vicar*, perhaps *Curate*: and therefore as couragious *Abishai* rescued fainting *David* from
n.21. *Ishbi-benob* the *Giant*, who thought to have slaine him; so
16,17. ought it to be done in this case, when some (perhaps good) mens hearts doe faile them in the contestation and pursute, then

then every valiant and active *Abishai* should arise to the *help of the Lord against the mighty.* 3. Finally, others are unwilling to goe for redresse, nay (which is lamentable) they thinke themselves happy in their spirituall miseries, and delight in their grievances. *A wonderfull and horrible thing is committed in the Land,* (saith God) *the Prophets prophesy falsely, and the Priests beare rule by their meanes, and my people love to have it so: and what will ye doe in the end thereof?* Judg. 5. 23. Jer. 5. 30, 31.

Quest. What will we doe in the end?

Answ. Surely, the end is like to be extremely miserable, therefore Brethren, let us now in due time deliver such poore soules against their wills, let us pull them violently out of the fire in which they delight to lye and be consumed: therefore *Informations* to the *Parliament,* and that in the behalfe of others is now very needefull and most reasonable. Jud. v. 23.

Ob. But whereof, and how shall we complaine and informe?

Ans. Matters to be complained of and informed against, are all grievers and grievances, persons and things, both *Ecclesiasticall* and *Civill,* in Church and Common-wealth.

1. *Ecclesiasticall Persons.*

These Brethren (as I conceive) are the very fountaines or fewell of all other *grievances* amongst us. When the *abhomination of desolation stands in the holy place* (I doe but allude) *then 'tis time for them which be in* Judea, *to flee into the mountaines.* Spirituall wickednesses doe usher in *Civill* disturbances. *For a long season* Israel *had bin without the true God, and without a teaching Priest, and without Law.* Marke the method, In the middle is the mischiefe. *Without a teaching Priest,* no marvell then that they did neither feare God, nor reverence man. It followeth, *And in those times there was no peace to him that went out nor to him that came in,* and still the cause is the same, they had either no *Priests,* or none but *Readers.* Every politike body may be considered as consisting of three parts. First, there is in it (or rather over it) the head, that is, the King as supreme, and the under head officers as sent of him. Next, there is the *trunck* or *Lay-part,* these are the *Civill* State. And lastly the *Clergy* Mat. 24. v. 15. 2 Chro. 15. 3. *In medio virtum.* ver. 5, 6.

or *Miniſtry* (the part *Eccleſiaſticall*) and theſe ſhould be as the ſoule to all the reſt. When this ſoule is ſound and holy, it doth quicken and ſanctify; when it is ſickly and corrupt, it doth helpe to infect and deſtroy the whole ſtructure: therefore theſe men ought primely to be looked after and to be rectified.

Ob. But which of theſe *Clergy* are thoſe ſickly and corrupting ſoules, and how may we know them?

Anſ. Alas, they are too many, and too viſible, take a catalogue of ſome cheefe ſorts of them breefely.

1. *Imprimis*] *All Peſtilent and Perſecuting Church-men*; ſuch as imitate that little Pope *Zedekiah* the ſonne of *Chenaanah*, which would have puſht downe a whole Kingdome with his hornes, and ſmote honeſt *Micaiah* on the cheeke, for ſpeaking againſt his warre; Or like the high Prieſt *Ananias* who commanded that *Pauls* mouth ſhould be ſtopt with a fiſt, becauſe he profeſſed his good Conſcience. Or to come lower, *Church-men* like thoſe *Scribes* and *Phariſees, hypocrites*, which did ſhut up the Kingdome of Heaven againſt men, and would neither goe in themſelves, nor ſuffer them which were entring to goe in. It ſeemes, the men would neither preach as they ought themſelves, nor yet ſuffer their people to goe abroad to heare. Let ſuch be marked out for juſt complaint and puniſhment amongſt the firſt, even all our illegall ſuppreſſors of Preachers and hearers.

Kin. 22. ver. & 24. 2. 23 1, 2. 2. 23. 13.

2. *All Superſtitious* and *Innovating Church-men*, the illegall, carving, painting, cringing, ceremonious *Clergy*. This ſort is often condemned by our Saviour, *Why doe you alſo tranſgreſſe the commandement of God by your traditions? This people draweth nigh unto me with their mouth, but their heart is farre from me.* Againe, *In vaine doe they worſhip, teaching for doctrine the precepts of men.* Theſe maſters of the complement Eccleſiaſticall are little better then pandars to the ſcarlet Whore, and therefore ought to ſtand in capitall crimſon letters in our complaints.

15. 3, 8, 9.

3. What thinke we of our *Inſufficient* and *Laſie Clergy*; birds that cannot ſing, or will not? The former (that cannot) may ſay litterally, that which is ſpoken by *Amos* concerning

Amos 7. 14.

cerning himselfe, *We are no Prophets, neither are we Prophets sonnes, but heard-men, and gatherers of wild figgs.* Doubtlesse many of these are more fit to be *heard-men*, yea *horse-men*, and literall *Shepheards*, then *Pastors* by a Metaphor. Brethren, I am ashamed for my Coats-sake (as they say) to rake in this puddle; but that I remember that it is made the ground of *Levies* blessing, that he said unto his father, and to his mother, I have not seene him, neither did he acknowledge his brethren, nor knew his own children in the case of the Lord. The latter sort (our Lasie drones) are described to the life, and threatned to the death by *Ezekiel*, see *Chap.* 34. beginning at the second. The punishment there appointed for them is their utter removall. Deut. 33. 8,

4. Finally, *Looke seriously upon the scandalous and Debauched Church-men*; men which prophesy of wine and strong drinke, yea which take off these liquors so freely, that they usually doe erre through *Wine*, and through *strong drinke* are out of the *way*. Brethren, as these druncken and inordinate *Clergy* are one of the worst, so are they absolutely the most obnoxious sort of all: and therefore, if these be now suffered, it will be the fault of such as know them, not of the time that beares them. Thus have ye had too long (and yet too short) a list, of the sorts of *Ecclesiasticall grievers* now complaineable. Mica. 2. 11. Isa. 28. 7. *Vitium hominum non temporum.*

But now where is that jealous *Elijah*, or that down-right *Micaiah*, that will, or doth encounter these *Baalites*? yet, how coldly doe we all generally shew our selves in the quarrell? Alas Brethren, let it shame and confound us all, to remember that we had once an opportunity for this great worke. It is not long since that this present *Blessed Parliament* did send forth an happy order to this purpose, upon which every Parish might have certified touching scandalous *Innovating*, and other *peccant Ministers*; the *Parliament* it selfe (as it were) went in Circuit through the Kingdome, Justice, supreme Justice came home to our very doores, so that we could not pretend, that the Commandement was farre from us, no, the opportunity did even fall into our mouthes. Deut. 30.

Quest.

Queſt. But then what was the iſſue, and how did we improve that advantage?

Anſw. Surely, ſome were warme in bed, other ſome had farmes and Oxen, and they could not meete. Others ('tis to be feared) were preſent to pleade for *Baal*, for too many *Clergy* ſcandalous in life, ſuperſtitious in worſhip, erronious in judgement, and peſtilent of ſpirit; in a word, unable, unfit, unworthy. Theſe gangrens and peſts of the Church had but too many friends in every quarter, concealing friends in the Pariſhes where they lived, and interceding friends at the places where they were complained. Yeomen, Officers, Gentry, Magiſtrates and all, (I meane, too many of each ſort) were too too ready, for kindred, feare, flattery and charity miſtaken, to returne almoſt an univerſall, *Omnia bene*, all is well. And thus thouſands of poore ſoules are betrayed, (what lyes in theſe men) to incurable ignorance and perdition. Oh my bowells, my bowells! When I conſider how that divine oportunity was generally ſleighted and abuſed. And now behold the bloud of thoſe poore ignorant ecclipſed Pariſhes which heretofore did cry for vengeance upon their own guilty Miniſters only, doth now roare lowder againſt thoſe late intruſted Yeomen, Officers, Gentry and Magiſtrates (what ever they were that neglected that golden ſeaſon) and ſo we have more ſoule-murtherers (accidentally) ſince that order, then were before. Let thoſe neglectors ſee that Parable againſt *Ahab*, for ſparing of *Benhadad*, and the application thereof, *Becauſe thou haſt let goe out of thy hand a man whom I appointed to utter deſtruction; therefore thy life ſhall goe for his life, and thy people for his people*: which afterward fell out accordingly. The King of *Syria* commanded ſaying, *Fight neither with ſmall nor great ſave onely with the King of* Iſrael. And it will be but juſt if thoſe guilty Miniſters ſo unjuſtly favoured by ſuch, doe prove, the ſoule-ſlaughtermen to them or theirs in after times. Conſider we this late groſſe omiſſion, (Brethren) to humble our ſoules mightily for the ſame, 'twas a deepe, yea, a ſpirituall wickedneſſe. But now ſuppoſe the great good Lord, ſhould in much patience try us once more ſhortly in this point, and ſhould

k. 11. v. 7.
ic. 23. 5.

ng. 20.
r. 35, 36.
r. 42.

ng 22. 31.

ſhould vouchſafe us one opportunity more by this Parliament? ſhall we play the Cowards a ſecond time, and doe againe as formerly? God forbid. No Brethren, let us fill our ſoules with holy reſolutions to doe the worke of the Lord with all our might, to ſet our faces, tongues, heads, hearts, hands, bodies, ſoules, and all unto it, to farther the information and teſtimonies againſt all ſpirituall murtherers, which ſlay poore ſoules by whole Pariſh-fuls. Remember this leſſon above all the reſt.

So much concerning Eccleſiaſticall Grievers, perſons.

2. Things, *Grievances Eccleſiaſticall.*

And here are diverſe particulars to be looked after, in all which we may be grieved.

1. *In Doctrine.*] Sound doctrine is more precious then our bloud; but there are thoſe of the *Clergy* which have endeavoured to corrupt this. The very Articles of our Church are oppugned, as of Originall ſinne, Free-will, the 4th Commandement, and diverſe others are oppugned and impaired by the Arminians. Let him that is wiſe conſider theſe things. Brethren, to poiſon a publique ſpring is capitall by Law, how much more in ſpirituals? *If we, or an Angell from heaven preach any other Goſpell unto you, then that which we have preached unto you, let him be accurſed.* Gal. 1. v. 8.

2. Pure Worſhip is as deare as life: And therefore ſee the puniſhment of whoſoever ſhall attempt to draw aſide from it. *If thy brother, the ſonne of thy mother, or thy ſonne or thy daughter, or the wife of thy boſome, or thy friend which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other gods, which thou haſt not knowne, thou, nor thy fathers: thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pitty him, neither ſhalt thou ſpare, neither ſhalt thou conceale him; but thou ſhal ſurely kill him, thine hand ſhall be firſt upon him to put him to death.* But even this (it ſeemes) hath been attempted by ſome amongſt us, elſe what meanes thoſe approachers and approaches towards *Idolatry* already condemned and ſtill condemning in *Parliament?* Deut. 13. 6. ver. 8. ver. 9.

Tim 3. v 5. 3. There is a power of godlineſſe in practiſe, and whoſoever ſhall cunningly attempt to ſucke or ſoake out that, is a deep offender, and to be avoided. But ſuch alſo we had, and ſtill have them, men that hate ſtrictneſſe and ſpirituall heate, and would convay away our ſpirituall prote-
Sam 19. 12, ſtaniſme, putting (as *Michal* did for *David*) a meere
13. Image of formality in the place. If it be death and treaſon to clip or to waſh the Kings Coyne, then what ſhall be done bad enough to theſe wicked ſpirituall Alchymiſts? So much concerning Eccleſiaſticall grievers and grievances.

2. I muſt and will now be very briefe concerning the Civill or Politique.

Brethren, I am a Divine, and not a States-man; theſe latter therefore are out of ſpheare, I ſhall leave the men to juſtice, and the point to your owne diſquiſition and proſecution, concluding with the latter words of that Levite:
dg. 19. v. 30. *Conſider of it, take advice, and ſpeake your minds.* So much touching the fifth meanes, *Information.*

leanes 6. 6 Is *Prayer* and *Prayſes.* Though they are included under one head, yet I ſhall handle them as two diſtinct branches; beginning with the latter.

1. *Prayſes.*

This duty is commanded in ſuch times of *Deliverance*
l. 58. v. 14. and Reformation. *Offer unto God thankſgiving, and pay thy*
ver. 15. *vowes unto the moſt high. I will deliver thee, and thou ſhalt glorifie me.* Therefore the Lord doth now looke for great Prayſes and glory from us.

Queſt. But how may I thus glorifie him? what muſt I doe to Prayſe him aright?

Anſw. 1. There is prayſing with the *mouth*, in *words*; and
. 13. v. 15. this is either ſpeaking of prayſe (1.) to God. *Let us offer the ſacrifice of prayſe to God continually.* It may be done in ſinging, prayer, meditation, and other duties to him. (2.) Or
145. v 5. by ſpeaking prayſes of God. *I will ſpeake of the glorious honour of thy Majeſty*, &c. This is done (1.) when we ſtudy to lay open the frame, myſtery, and parts of *Deliverance.*
111. v. 2. *The works of the Lord are great, ſought out of all them that have*

have pleasure in them. (2.) When we labour to entayle the remembrance of mercies upon our posterities. *So we thy people will give thee thanks for ever, we will shew forth thy praise to all generations.* Psal. 79. v. 13.

2. There is praysing with, by, or in a mans life. *Whosoever offereth prayse glorifieth me, and to him that ordereth his conversation aright,* they are joyned together. And againe, (speaking of *praysing*) *unto the Wicked, God saith, what hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth?* And againe, *I will prayse thee with uprightnesse of heart, when I shall have learned thy righteous judgements.* Let us therefore live prayses to the Lord, let us shew the light of our holy *conversation before men, that our heavenly Father may have glory.* Psal. 50. v 23. ver. 16. Psal. 119. v. 7 Mat. 5. v. 16.

3. There is a praysing of God with the hand, or with the substance, to prayse the Lord is to honour him, and we may honour the Lord with our Substance. This is a touch-stone to try the truth of our thankfulnesse indeed. When a man is truly thankfull for a curtesie received, he is ready really to shew his gratitude by his liberality to all those that are under him, or about him. Now let us shew that we prize our mercies received, by our readinesse to doe any thing, to part with any thing to our inferiours, to good uses, at Gods command. True thankfull men are alwayes bountifull. When salvation came into the house of *Zacheus*, presently he *gives halfe of his goods to the poore.* And that *act* or *statute* amongst the *Jewes of sending portions one to another, and gifts to the poore*, upon a time of *Deliverance*, is now seasonable for our imitation. Psal. 50. v. 23 Prov. 3. v. 9. Luk 19. v. 8 Est. 9. v. 22.

4. Finally, *there is a praysing of the Lord with the heart, yea with the whole heart*, saith the Psalmist. I speake now of a spirituall and gracious heartinesse, that the consideration of Gods mercy ought to raise our spirits, and quicken all the graces in our hearts (as 'tis said of *Jehosophat, that his heart was lifted up in the wayes of the Lord*) I meane, the sence of fresh deliverance should strengthen our faith to trust to the Lord more perfectly, it should enlarge our love to cleave unto him more affectionately, it should kindle Psal. 138. v. 2 Chron. 1

our zeale to ſtand for him more couragiouſly, and ſo in all the reſt of our graces. This of all ſort of prayſes is the higheſt.

2. Another Branch are *Prayers.*

The uſe of this duty is commanded, and the nature, parts, and qualifications preſcribed, in one and the ſame Text, by Saint *Paul* to his ſonne *Timothy*, 1 Tim 2. 1, 2. *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings and for all that are in authority, that we may leade a quiet and peaceable life in all godlineſſe and honeſty.* I need to goe no further then thoſe two verſes for the foundation or limits of my diſcourſe in the preſent point: Let us therefore fully diſcuſſe the words. In them we may obſerve theſe three generals:

1. *The ſeverall ſorts of prayers which are to be made*, and thoſe are foure, *Supplications*, *Prayers*, *Interceſſions*, and *giving of Thanks.*

2. *The perſons for whom all theſe prayers muſt be put up.* Generally *all men* (*i.e.*) all rankes indefinitely: More ſpecially, for *Kings*, &c.

3. *The ſcope, drift, and end of our prayers for them; it muſt be peace and quietneſſe*, but with two qualifications; the firſt *Spirituall Godlineſſe*; the other *Morall Honeſtie.*

As for the middlemoſt of three heads (*viz.* the perſons eſpecially to be prayed for) they are the Supreme Majeſty, and the houſes of *Parliament*, and 'tis moſt evident. I ſhall inſiſt upon the other two, the firſt and the laſt, *viz.*

1. The ſorts of prayers to be made for them. (1.) *Supplications.* (2.) *Prayers.* (3.) *Interceſſions*, *and* (4.) *giving of Thanks.*

'Tis generally agreed by all good Subjects, that the King and High Court ought to be prayed for, and many doe fumble about the duty; give me leave to ſet my ſelfe and you in a right way, it is this, ſaith Saint *Paul*, we muſt make for them.

1. *Supplications.*

Deprecations] is the proper Engliſh word. To deprecate (in

(in their behalfe) is to pray off from them all evils of ſin or puniſhment, feared or felt, whether in ſoules, bodies, or eſtates: 'Tis a Defenſive Prayer, to pray them ſafe and ſound from all dangers. To give an inſtance or two in Scripture. Firſt, to pray for the removall of all bad Counſellors. *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe.* Next, for *Security* and ſafeguard from plots and enemies. *Thou wilt prolong the Kings life, and his yeares as many generations: O prepare mercy and truth which may preſerve him.* Thus we muſt Deprecate all evill from *King* and *Parliament*. Prov. 25 v. 5. Pſal. 61. v. 6.

2. *Prayers.*

Which moſt generall name is uſed, becauſe it doth ſignifie the largeſt Branch of all, namely, *Petition*. We muſt beg for them all gifts, graces, and mercies, not onely in truth but in the higheſt degree; eſpecially for governing gifts and graces, in the moſt ſuperlative meaſure. As *Wiſedome* and *Judgement* is one: So in *Salomons* prayer at *Gibeon*. *And now O Lord my God, thou haſt made thy ſervant King*, &c. *And now, thy ſervant is in the midſt of thy people which thou haſt choſen, a great people*, &c. *Give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcerne between good and bad.* Next, the *Feare* and *dread of the Lord. Moreover, thou ſhalt provide out of all the people able men, ſuch as feare God*, &c. *And he ſaid to the Judges, take heed what ye doe; for ye iudge not for man but for the Lord. Wherefore now let the feare of the Lord be upon you, take heed, and doe it.* Againe, *The ſpirit of Courage and Zeale* (ſaith *Jehoſaphat*) *Deale couragiouſly, and the Lord ſhall be with the good.* 1 King. 3. v. ver. 8. ver. 9. Exod 18. v. 2 Chr. 19. v. ver. 7. ver. 11.

3 *Interceſſions.*

We muſt not onely deprecate all evill from them, and petition for all good things upon them; but alſo we muſt (*poſtulare*) *intercede, pleade, wreſtle*, and *ſtrive* with God in *prayer*, as is ſaid in another caſe: *For the Lord Jeſus Chriſts ſake, and for the love of the Spirit, We ſhould ſtrive together with them in our prayers to God for them, that they may be delivered from them that doe not beleeve, and that their ſer-* Rom. 15. v. ver. 31.

vice which they have for [England] *may be accepted of the Saints.* In great and extraordinary times of hope and danger the Lord will not be moved with few and ordinary
n.32 v 6. prayers. See *Jacobs* perillous condition in his returne from
ver 7. his Uuckle *Laban*, he is told that his twiſe offended brother *Eſau* commeth againſt him with foure hundred men, then *Jacob* was greatly afraid and diſtreſſed. But how doth he wind out of this trouble? Loe, an ordinary ſtriving is not enough. At *Peniel Iacob* was left alone. *And there*
ver 24. *wreſtled a man with him untill the breaking of the day, and he*
er.25. *touched the hollow of his thigh, and the hollow of* Jacobs *thigh*
er.28. *was out of joynt, and he wreſtled with him. Then ſaid God, as a Prince haſt thou power with God, and with men, and haſt prevailed.* It coſt him an ache, yea, an halting to prevaile
Facilia quæ with God in ſuch a grand extremity. *Good things are diffi-*
ardua. *cult.* Once more, ſee what labour it coſt *Eliyah* and his
in.18.v.41, ſervant to obtaine raine for *Iſrael*, after three yeares drought in the land. *And* Elijah *went up to the top of Carmel, and he caſt himſelfe downe upon the earth, and put his face between his knees.* What a painfull groveling poſture was
et 43. that? *And he ſaid to his ſervant, goe up now, looke toward the Sea, and he went up and looked, and ſaid, there is nothing. And he ſaid, goe againe ſeven times, and it came to paſſe at the ſeventh time, that he ſaid, Behold, there ariſeth a*
er.44. *little cloud out of the Sea, like a mans hand,* &c. Thus, Brethren it hath been a long time of drought with us, many of our clouds in Church and ſtate, though they have hid the face of our Sunne from us, yet have proved to the
v.12. land but as clouds without water, carried about with diverſe winds, ſo that we have wanted both the former and the latter raine in their ſeaſons. Now what meanes are to be uſed that the Lord may be moved to ſend a gracious
68.v 9. raine upon this his Inheritance, and to refreſh it now it is weary? Looke upon this zealous *Eliyah*, get we all up to our cloſets, and there caſt downe our ſelves upon the earth, with our faces to our feet. Yea, let us thus goe up ſeven times, nay ſeven times a day, and perhaps even our prayers at laſt may raiſe that cloud, whoſe drops may refreſh

freſh and make glad the City of God. Thus there muſt be (1.) *Supplications* (2.) *Prayers* (3.) *Interceſſions*, made for *Kings*, &c. but we muſt adde,

4. *Thankſgivings* too.

Theſe are a meanes to water all the former three branches, and to cauſe them to grow and ſpeed the better. The Lord takes prayſes for an honour. *Whoſo offereth me thanks and praiſe he honoureth me, and thoſe that honour him he will honour them againe.* But I have ſpoken of this particular before. Pſal. 50 23. 1 Sam. 2. v.

So much concerning the ſorts of Prayer.

2. The ſcope (and matter both) to be contained in thoſe prayers of ours for them, *viz.*

1. *Godlineſſe with Quietneſſe.* Bonum ſpirituale, &c.
2. *Honeſty in Peace.* Bonum Politicum & Civile.

1. Bonum ſpirituale & Eccleſiaſticum] *Quietneſſe with Godlineſſe. Follow peace with all men and Holineſſe, without which no man ſhall ſee the Lord.* We muſt ſo follow peace as we may keep our ſelves in ſight (and within the limits) of holineſſe, but no farther; and ſo farre we muſt follow it in the firſt place. This muſt ſtand in the front of our prayers. Pray for Kings firſt, &c. that they may be inſtruments of ſpirituall good unto us. Religion is the very ſoule of our ſoules, that one thing abſolutely neceſſary, and therefore the promotion and promoters of this, doe both need and deſerve the prime of our ſupplications. Heb. 12. v.

And in the next place, *Honeſty (i.)* publique, private, politique, morall honeſty is to be remembred and furthered by our fervent and ſenſible petitions. The ſword of Civill juſtice doth guard our Religion, as that *flaming ſword* did keep the Tree of life in Paradiſe. *And he placed at the Eaſt of the garden of Eden, Cherubins, and a flaming ſword which turned every way, to keep the way of the tree of life.* This office of the *Parliamentary Cherubins* muſt (in the ſecond place) be promoted by our prayers. Gen. 3. v. 2.

So much touching Generall Leſſons and Directions.

But by this time me thinks I ſee and heare diverſe particular rankes of people flocking to me, and enquiring of me

k.3.v.10. vel.12 14. me, as the *People*, the *Publicanes*, and the *Souldiers* did of *Iohn Baptiſt*, what ſhall we doe? that is, what ſpeciall Leſſons can you give us? what diſtinct taskes can you ſet us, that ſo each perſon may be (holily and loyally) active, for the furtherance of the great good worke in theſe times of publique hope and hazard?

Brethren, I ſhall endeavour (as the Baptiſt did) to give every one his portion, and that ſtreame of exhortation which hitherto I have carried in a common and generall Channell, I ſhall now ſluce out into diverſe leſſer and particular rivelets, that ſo all ranks of perſons may be watered and made fruitfull. And,

1. Let me have leave to ſpeake to *Magiſtrates*.

I beſeech all thoſe which are in authority and office, to heare me a few words patiently. I would not preſume to teach or preſcribe any thing in your ſpheares above mine owne; neither doe I peremptorily taxe you of any ſpeciall default or tranſgreſſion, My full purpoſe and deſire is, ſo to carry my ſelfe in this Exhortation to you, as young *Timothy* is licenſed by Saint *Paul* to carry himſelfe towards

Tim.4.6. thoſe Brethren. *If thou put the Brethren in remembrance of theſe things, thou ſhalt be a good Miniſter of Ieſus Chriſt, nouriſhed up in the words of Faith and of good Doctrine.* So there is ſomething of which to put you in remembrance I conceive it my duty: The ſumme in ſhort is this, *That all Magiſtrates and Officers in this place (and elſewhere) would be pleaſed to Countenance, Promote, and Second all Parliamentary Edicts and proceedings.* Brethren, ye are unto the Common people at this time, in reſpect of the Parliament, as thoſe ſpyes ſent to *Canaan* were to the Congregation of *Iſrael*; your relations and ſpeeches may bring up either an evill or a good report, upon that great Councell and

n.14.2. their proceedings. You know how ſome of the *ſpyes* did

6,7,8,9. cauſe a murmuring againſt *Moſes* and *Aaron*, whereas *Caleb* and *Ioſhuah* (becauſe they had another Spirit, and followed the Lord fully) did endeavour to appeaſe and ſatisfie them,

r.42. and for this faithfulneſſe they had a great reward. In this

Ex-

Exhortation I doe not accuſe you of negligence, but rather doe commend all your former diligence herein. He that exhorteth to a duty done already, his exhortation is no leſſe then a commendation. And this I adde, that ye cannot (lightly) be too zealous in this point. O what a goodly ſight is it Brethren, *When the Mountaines doe bring peace, and the little hills righteouſneſſe unto the people?* The words are found in the old tranſlation, the hymne is intituled [*A Pſalme for Solomon.*] That is, when *David* (the ſweet ſinger of *Iſrael*) had reſigned his Kingdome to his ſonne *Solomon*, and was going out of the world, then (Swan-like) he warbled forth that Propheſy of Chriſt, and direction of *Solomon* for governement. Oh that all our Governours would thus obey it. Now the Mountaines above, (*thoſe ſupreme higheſt Mountaines*) are bringing forth peace to the people, what a bleſſed ſight would it be now to ſee (*the little hills*) the ſubordinate hillocks of authority in every County, City, Pariſh to beare their ſeverall extraordinary crops of Righteouſneſſe alſo? *To ſee judgement runne downe as Water, and righteouſneſſe as a mighty ſtreame?* Nay, to ſee it runne down like *Aarons oyntment, Which being powred on the head, ranne downe upon the beard, and from thence to the very skirts of his garment?* But remember I ſaid, 1. *Countenance.* 2. *Promote.* 3. And *Second.*

Qui monet facias, &c.

Pſ. 72. 3.

Am. 5. 24.

Pſ. 133. 2.

I ſhall ſpeake a word ſeverally of each for your more cleere and full information.

1. *Countenance all Parliamentary edicts and proceedings.*

Trûe it is, that that ſupreme Court of the Kingdome doth nor need, nor feare (in reſpect of it ſelfe) the beſt, or worſt, that all ſubordinate Officers or Authority can doe concerning it; no, 'tis as farre above their reach, as the Sunne in the Firmament is above all the Meteors here below: but yet in reſpect of the lower region of people (the Common multitude as I ſaid) ſo Magiſtrates and men in Office here, may either cloud and blacken this ſunne by their diſcountenancing, or cleere and ſtrengthen its beames by their well reporting of thoſe proceedings to the vulgar: As we ſaid before concerning the ſpyes ſent to *Canaan*, ſome of them diſ-

graced the land flowing with milke and honey. Ye Magistrates and men in great places, are betwixt people and *Parliament*, as the Medium betwixt the eye and the object, or as the glasse through which a man lookes out and beholds the Heavens; according to the colour of the glasse so doth the Heaven seeme to be coloured: Your judgements, affections, countenances touching that Court, doe give aime and copies to them all, both for their opinions, speeches, actions. Therfore let it be your care to *Countenance*.

2. Next, *Promote Parliamentary edicts and proceedings*. That is, put on, publish, prosecute and execute all such new Edicts, Orders and Commands (especially touching *Reformation*) as are sent and issued from them. To instance, there is a *Vow* or *Protestation* commended unto us by their practice and approbation, there is *An Order for the due observing of the Sabbath*, &c. Now the promotion of all those, and the like, doe lye upon your charge and consciences in the first place, and the neglect of them amongst us (when once granted to you) will be required at your hands. Ye are our Civill watchmen, see your duty. *Ezek.* 33. each of you according to his place, is our *Moses*, to take the Lawes at their mouth, and to declare them unto us, that we may heare and doe them. This is one weighty duty.

3. Next, *Second them*. That is, whilst they doe endeavour above to set right the great body of the Kingdome, ye should labour here below to reforme *your petty and particular Jurisdictions*: this would be no little furtherance to that *great Worke*. As petty *brooks* doe make up a *River*, and many *Rivers* fill a *Sea*: so *Family-reformations* make up *Parishionall*, and all *Parishionall* ones, doe fill up a *Nationall* and *Universall*. 'Tis a Proverb as true as ancient [*The way to have a cleane street is for every one to sweepe his owne doore.*] So let the Magistrates and Officers in every County, City, Corporation, Parish, now sweepe their own severall *Jurisdictions*, and then the great publike work of Nationall clensing, will more easily succeed. So much to *Magistrates*.

2. Particular *Lesson*, may be to *Ministers*.

Brethren, I confesse my selfe one of the last and least of all your

your Tribe; but yet ſo cleere and neceſſary is this leſſon that the meaneſt Embaſſador may, nay, muſt preſſe it upon us at this time: ſuffer therefore the word of *exhortation*.

Now or never is the nick of time in which we ought to play the *trumpeters*, to ſtirre and call men up to the helpe of the Lord in this *great Worke*; who knowes but that that God which did throw downe flat the walls of *Jericho* by the *trumpets* (though meane ones) of *ſeven Prieſts* going before the *Arke*; I ſay, who knowes, but he may alſo be pleaſed to doe great things now by our poore ſervice? therefore let us up and be doing, and if we doe need ſpurres in our ſides becauſe the way ſeems ſomewhat cragged, let us conſider theſe two or three Motives. Ezek. 33. Joſh 6.20

Firſt, looke we upon the eminent examples of our moſt ancient and famous *Scripture-Predeceſſors* in like times and caſes; I meane, let us turne over the Hiſtories of *Deliverances* and *Reformations* in *Judah*, and there we ſhall find that their *Prophets*, *Prieſts* and *Levites*, were ſome of the greateſt and moſt active inſtruments in both, they were (as it were) the holy bellowes to blow up the *refiner's* fire. Let us take an inſtance or two to kindle us. Firſt, in that *Deliverance* and *Reformation* in the beginning of young King *Jehoaſh* his raigne. There good *Jehojada* the *high Prieſt* (being thereunto called) is the very *primum mobile*, the founder and finiſher of that great worke, yea, that *tripartite Nationall Covenant*, to which the Lord, the King and the people were parties, was contrived and perfected by his meanes. So (ſecondly) in King *Hezekiahs Reformation*, as the firſt thing that he beginneth withall is the *Temple*; ſo the firſt perſons that we find him conſulting with, they are the *Prieſts* and *Levites*. *He brought in the Prieſts and Levites, and gathered them together into the Eaſt-ſtreet, and ſaid unto them, Heare ye me, ye Levites, ſanctifie now your ſelves*, &c. Yea, and for furthering that *Covenant* which he made, theſe, muſt be the cheefe men in the buſineſſe, *Now it is in mine heart* (ſaith he) *to make a Covenant with the Lord God of* Iſrael, *My ſonnes, be not now negligent, for the Lord hath choſen you to ſtand before him, to ſerve, and that ye ſhould miniſter unto him and burne incenſe.* 2 Kin. 11. ver. 4. 2 Chr. ver. ver. 5. ver. 11 ver.

incense. 'Tis no meane honour (Brethren) to be made some of the prime and immediate Ministers of the Lord in such great workes; and yet alas (I speake it to mine griefe, and to the generall shame of our Tribe) who more backward to set on *Deliverance* and *Reformation* now, then are many of us? The *Protestation*, the *Declaration* for abolishing of *Images*, &c. how slowly, how faintly are they executed? Yea, and the more dully I beleeve in many places, because the execution of them partly depends upon the *Minister*. Let all the true Embassadours of Christ think upon this and be kindled.

2. Another Motive may be this, *Our very Callings doe presse us hereunto.* We are said to be *Watchmen*, we are *Seers*,
33.2,&c. yea, we are called *trumpeters* (as before,) and what is meant
1. 9.9. by all these, but that it is our duty to descry publike evills and
8.1. dangers, to discover opportunities of good, and so to call men off from the one, and onward to the other?

3. Thirdly, this is a meanes both to settle and prosper us all in our functions, and to entaile them, and a blessing upon our posterities. See how the *Tribe of Levi* came by their *Ministeriall prerogative.* When *Aaron* and the people
32. had made a *Calfe*, for this great sinne justice must be ex-
26. ecuted, and *Moses* calleth for it. *Then* Moses *stood in the gate of the Camp, and said, who is on the Lords side? let him come unto me. And all the sonnes of* Levi *gathered themselves together unto him.* Being called they doe promote justice.
27,28. Hereupon see what a *Reward* and *Blessing* followed. First a
3. 5,6. *Reward. And the Lord spake unto* Moses, *saying, Bring the Tribe of* Levi *neere, and present them before* Aaron *the Priest,*
33.8. *that they may minister unto him.* Secondly, a *Blessing. And of* Levi *he said, let thy* Thummim, *and thy* Urim *be with thy*
9. *holy one, whom thou didst prove at* Massah, &c. *Who said unto his Father, and to his Mother, I have not seene him, neither did he acknowledge his brethren, nor knew his owne children,* &c.
10. *They shall teach* Jacob *thy Judgements, and* Israel *thy Law:*
11. *they shall put incense before thee, and whole burnt Sacrifice upon thine Altar. Blesse Lord his substance, and accept the worke of his hands, smite thorow the loynes of them that rise against him,*

and

and of them that hate him, that they riſe not againe. There is a bleſſing with a witneſſe. See alſo how *Phineas* and his poſterity came to have the Prieſt-hood ſetled upon them, it was his publike zeale which procured that; and therfore ſee what is ſaid of him and his, *And the Lord ſpake unto* Moſes *ſaying*, Phineas *the ſonne of* Eleazar, *the ſonne of* Aaron *the Prieſt hath turned away my wrath from the children of* Iſrael, &c. *Wherefore ſay, Behold, I give unto him my Covenant of peace, and he ſhall have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God*, &c. Would we then *Brethren* upon a bleſſed time, in a bleſſed worke, follow the preſidents of our bleſſed Predeceſſours, now in glory? Would we adorne our high Calling, confirme our ſelves in it, and (perhaps) entaile the ſame upon our poſterities after us? In a word would we make us and ours rich in mercies of all ſorts? Lo, now, now, is that precious time in which we above others, are called (in an holy and loyall way) to informe the minds, to kindle the hearts, to open the eyes and mouthes, and to ſtrengthen the hands of all our people for the furtherance of the bleſſed worke of *Reformation*. And let me ſay further unto you all (and to my ſelfe in the laſt place) ſomewhat like that of *Mordecai* to *Eſther*, *Who knoweth whether wee are come to our places, to our callings, yea into the world, for ſuch a time as this?*

Num. 25. 10.
ver. 11.
ver. 12.
ver. 13.
Eſt. 4. 14.

3. *Particular Leſſon*, to *Parents* and *Maſters*, to all *Governours of Families.*

True, ye are no publike *Magiſtrates* nor *Miniſters*, yet know that to your own Families ye are (in a private way) both as Kings and Prophets. Kings to governe, and Prophets to inſtruct them. Exercile therfore both theſe offices now towards your children and ſervants, for the furtherance of the preſent great publick work in theſe two duties.

1. As Kings, reforme and purge your ſeverall Families eſpecially from thoſe obſtructive ſins, which may hinder the publick *Deliverance* and *Reformation*. When *Moſes* was imployed to be the *Deliverer* of *Iſrael*, it had almoſt coſt him

his life, for that he had neglected Family reforming. *And it*
4.24. *came to passe by the way in the Inne that the Lord met him and*
ver. 25. *sought to kill him.* But wherfore? You may see the cause by the effect, *Then* Zipporah *tooke a sharpe stone and cut off the fore-skin of her sonne*, &c. He had neglected *Circumcision* in his own house, and therfore could not safely be an instrument of the great and publick work. So, when King *Asa* did sweare and set himself to reforme the Kingdome, he takes not the last turn to his own Idolatrous Mother *Maacha*, who 'tis like was one of his family, *He remooved her from being Queene, because*
2 Chro. 15. 16. *she had made an Idoll in a Grove, and* Asa *cut downe her Idoll, and stamped it, and burnt it at the brooke* Kidron. Let every Governour of a Family follow that president now in his house, let him purge it from all *Superstition*, *Atheisme*, *Halting*, *Profanenesse*; From all *Unbeliefe*, *murmurings* and *unthankefullnesse*, which might hinder approaching mercies. Once more to this purpose, look upon *Iacobs example*, many evils and dan-
n. 34. gers had befallen him after his returne from *Laban*, especially about *Shalem*, a City of *Shechem*, there his only daughter is ravished, two of his elder sons do commit murther, and now the name of *Iacob* doth stinke among the Inhabitants of the land. But what shall he doe in this case to deliver himselfe and all his? Behold, *Family-Reformation* is his only means for their generall preservation; and the Lord himself doth di-
n. 35. 1. rect him to this course, *Arise*, *Goe up to Bethel and dwell there*, *and make an Altar unto God*, &c. But how may this be done? He must and doth, first, purge his owne household. *Then* Ja-
cob *said unto his Household, and to all that were with him, put a-*
2, 3, 4, &c. *way the strange gods that are among you, and be cleane, and change your garments.* So in these times, whosoever would be an instrument of the publick *Deliverance*, let him first be a private Reformer, and set his owne house in order. That must you do as Kings.

2. As *Prophets*, Catechize your children and servants in the state of these times, so farre as shall be fit for their condition.

Quest. But how farre is that? and what is it?

Answ. 1. Shew them all the publike execrable things and persons

persons unvailed, that they may be able in some measure to discerne betweene the righteous and the wicked, that they may know what to choose, and what to abhorre, for whom to pray, and against what. Thus, this act of *Amalek* (in the Text) is commanded of God to be written by *Moses*, not only for all the children of that age, but also to be declared to the Generations unborne. *And the Lord said unto* Moses, *Write this for a memoriall in a booke, and rehearse it in the eares of* Joshuah, *&c.* Much more ought we to catechize this present age.

2. *Acquaint them also with the hopes of Deliverance and Reformation begun*; that so they may be directed and kindled to put up right *praises* and *prayers*, and to use all other holy and loyall meanes, in their power, towards the promotion of this great worke of providence. Thus the *Israelitish Parents* were commanded to instruct their children concerning the *Lords Passeover* in *Ægypt*. I pray remember Ex. 12.26,2
those two duties. That's your *Lesson*.

4. *Lesson*, to all *Particular, Single*, and *Private Persons*.

There are many things which ye may doe towards the great worke. What *Lesson* among all my six generall ones may not be practised by you? (*viz.*) First, *To humble for, and to purge from your former cowardice and pollutions*. Next, *To come over heartily to the right side, and engage your selves unto it*. Then, *To value and prize degrees of Deliverance and Reformation received*. Fourthly, *To take, use and improove, the first fruits and hansels of mercy*. Next, *To informe* (at least the Informers) *against all offensive things and persons, greevers and greevances*. And finally, *To praise and pray with all manner of Supplications*. Behold, all these things are in the power of private persons to doe them in some degree: Be ye of courage therfore, and let every one of us play the man (in an holy and loyall way) for our *God*, our *King*, our *Religion, Lawes, Parliaments* and *Priviledges* against all the race of *Amalek*.

OBIECTIONS.

BUt I know that your private, single, inferiour persons, are

are full of Objections againſt this Exhortation: I ſhall endeavour therfore to anſwer the moſt materiall ones fully though briefly.

This deſerveth to be mentioned in the firſt place.

1. OBIECTION.

I am but one, and what can one man doe by himſelfe, towards a publike Reformation?

Anſ. I anſwer (to the whole Objection together)

1. There may be more active ſpirits nearer at hand then thou thinkeſt. *Eliah* an holier man then thy ſelfe was miſtaken in this point, *I, even I onely am left.* Yet ſee the Lords anſwer, *I have left me ſeven thouſand in* Iſrael, *all the knees which have not bowed unto* Baal, *&c.* Put forth therfore and try it, there may be many more in the deck, and nearer at hand then thou dreameſt.

Kin. 19. 14. ver. 18.

An. 2. Howſoever, one man may do much.

1. *In his Perſon,* and that both ſpiritually and politiquely, *The effectuall fervent prayer of a righteous man availeth much.* And example is given in the next verſe, Elias *was a man ſubiect to like paſſions as we are, and he prayed earneſtly that it might not raine; and it rained not on the Earth by the ſpace of three yeares and ſix monthes. And he prayed againe, and the Heavens gave raine, and the Earth brought forth her fruit.* Thus one man may pray a whole Kingdome, both into faire weather, and into foule, into happineſſe and out of it. *Phineas* alſo was but one, and yet what ſervice did he for his Country in one act of Juſtice. Saith God, Phineas *the ſonne of* Eleazar, *the ſonne of* Aaron *the Prieſt, hath turned away my wrath from the children of* Iſrael *(while hee was iealous for my ſake among them) that I conſumed not the children of* Iſrael *in my iealouſie.* Thus one *Orthodox Athanaſius* in former times, ſtood it out againſt a whole world of *Arrians,* and at laſt the ſtreame was turned. In a word, all number doth conſiſt of *Unites.* [*Unitas fundamentum numeri*] and therefore if all ſhould ſay after thee [*I am but one*] what would become of all greateſt publike affaires? Take all drops out of the Sea, and the whole Ocean will be drained, take away pence or farthings, and there will be

m. 5. 16. ver. 17.

m. 25. 6, 7,

rr. 11.

be no pounds, take unites away, and there can be neither thousands nor hundreds.

2. One man by *Example* may do very much. Brethren, 'tis a great matter to breake the *Ice* (I mean holily and loyally) in a publike busineſſe. Look upon that which is recorded concerning *Shammah*, *And after him was* Shammah, *and the Philiſtines were gathered together into a troope, where was a peece of ground full of Lentiles: And the people fled from the Philiſtines. But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines, and the Lord wrought a great victory.* 'Tis ſpoken in a military caſe, but I doe apply it to a politike and civill. *Shammah* (as I conceive) got not that victory by himſelfe alone, but rather by his valiant example, ſo that the people which were before afraid of the Philiſtines, did now (ſeeing his valour) take heart and turne againe. In ſhort, ſee the Counter-counſell of honeſt *Huſhai*, how it brake the neck of *Achitophell* and of his policy. And that exemplary valour of *Jonathan* and his *Armour-bearer*, how did it open and lead the way to a very great victory againſt the Philiſtines? *The multitude melted away, and they went on beating downe one another. And* Saul *and all the people that were with him, aſſembled themſelves and they came to the battle, and behold, every mans ſword was againſt his fellow. Moreover the Hebrewes that were with the Philiſtines before that time, which went up with them into the Camp from the Country round about, even they alſo turned to be with the* Iſraelites *that were with* Saul *and* Jonathan. *Likewiſe all the men of* Iſrael *which had hid themſelves in Mount* Ephraim, *when they heard that the Philiſtines fled, even they alſo followed hard after them in the battell.* All this I alleadge only to ſhew how farre one or two private men may by their *Active Example* promote (holily and loyally) a publick great good work.

2 Sam. 23. 11

ver. 12.

2 Sam. 17. 1. &c.

1 Sa 14. 13. ver. 16. ver. 20.

ver. 21.

ver. 22.

3. A meane private perſon in his activeneſſe may expreſſe as much faithfullneſſe and ſincerity, as the greateſt and moſt proſperous Inſtrument in the Kingdome. As we ſay concerning faithfullneſſe in a mans particular cal-

ling, that a poore Wench in the Kitchin walking conſcionably in her place, may ſerve the Lord as ſincerely as a King upon his Throne: So here, a meane private perſon, though a Mechanick or underling, giving faithfull information of what he knows amiſſe, may promote the great worke as heartily, as the greateſt good Inſtrument in Parliament. Remember this, and ſay not, I *am but one.*

2. OBIECTION.

But I am not of a publike ſpirit.

Anſw. 1. We muſt bring our ſpirits to the times and occaſions under which we live. This Objection was moved by *Moſes* when the Lord called him to go to *Pharaoh*, but it did not ſerve his turne, *O my Lord* (ſaith he) *I am not eloquent, but I am ſlow of ſpeech and of a ſlow tongue.* See the Lords anſwer, *Who hath made mans mouth, or Who maketh the dumbe or deafe, or the ſeeing or the blind? Have not I the Lord?* But *Moſes* replyeth, *ô my Lord! ſend I pray thee by the hand of him whom thou wilt ſend.* See Gods anſwer againe, *Is not* Aaron *the Levite thy Brother? I know that he can ſpeake well. And thou ſhalt ſpeake unto him and put words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye ſhall doe. And he ſhall be thy ſpoke-man unto the people.* In which words I find two anſwers more, which I make my ſecond and third.

od. 4. 10.
ver. 11.
ver. 13.
, 15, 16, 17

Anſ. 2. The Lord can make thy ſpirit publique, yea and he will doe ſo, if thou wilt obey and try. *Now therfore goe and I will be with thy mouth, and teach thee what thou ſhalt ſay.* So the Lord will quicken, warme and enlarge thee.

r. 12.

Anſ. 3. God will raiſe up good ſeconds and fit conſorts to draw with thee in the teeme; as he did yoke *Luther* and *Melanction* in that great worke. Like the *Calidum* and *Humidum radicale*, the native heat and moyſture in mans body which makes him vigorous and long-liv'ed.

Anſ. 4. In a word, there is no ſpirit ſo private, but (if imployed) would make a knife or a whet-ſtone, a ſhaft or a bolt. Therfore ſtick not at this Objection.

3. Ob-

3. Obiection.

The want of one mans helpe can doe no great hurt?

Anſ. 1. Yes, it may ſet back the ſcales. If one vote in Parliament may carry a great work, then the want of one elſwhere may cauſe a great miſcarriage.

Anſ. 2. The example of one mans dullneſſe may draw many the ſame way, becauſe 'tis down the hill.

Anſ. 3. Thou doſt to thine uttermoſt (for thy particular) even hinder the whole worke; for if it proſper, no thanke to thee, but if it ſinck thou mayeſt be the ſole cauſe.

4. Obiection.

But I am a woman, a weaker veſſell, and (perhaps) under covert barne, and then what can I doe?

Anſw. I conceive that even theſe weaker veſſels may now doe ſervice, yea double ſervice.

1. Immediately, by, and from themſelves, by their owne parts and purſes, if they are free from husbands. Examples of the acts of that Sex even this way, we find not a few in Scripture. What is there recorded of *Deborah* and *Iael* in one Chapter? But ye muſt know that ſuch acts of their muſt not be imitated without like calling and warrant extraordinary. Look alſo upon her of *Tecoah*, what a ſtrange thing did ſhe effect for *Abſolom*? But above all theſe, the wiſdome of that woman of the City *Abell*, is a famous example, honour and encouragement to all her Sex. She tooke off the head of *Sheba* and ſaved the whole *City* by her *Prudence*. More teſtimonies might be brought, but theſe are enough to prove that even the weaker veſſels may doe much towards the publike great worke immediately.

Iud 5.

2 Sam. 14.

2 Sam. 20. v. 16. to

2. But (perhaps) they may do much more mediately and by others. Perchance thou haſt an *Husband*, *Father*, *Brother* or *Sonne*, that is ſomewhat over-wary, timerous, ſlack or unactive, then remember that thou waſt given to be a *meet helper*. It will be thy duty in ſuch a caſe and time as this, with thy choiſeſt wiſdome and humility, to doe the office of a ſubmiſſive *Remembrancer*, in due place, manner and ſeaſon. Yea, thou art called to ſuch a ſervice. Not only *Abigail* that had a *Nabal*, did reaſon with him, in a fit time and place, concerning

Gen. 2. 18. 1 Sam. 25. 37.

that which he had said to *Davids* servants: But even the wife of *Manoah* (it seems they were a godly paire) she doth wisely support and quicken (by her reasoning) the timerous spirit of her husband in another case. Also that good and great woman the *Shunamite*, she did in love provoke her aged and indifferent husband in the behalfe of *Elisha*, to entertaine him, and prevailed with him to the great advantage of her Family. In the last place therefore let us stirre up as many of this sex, as shall have opportunity, to cast in their mites into the happy treasury of *Hope*, they have souls too, and children (with precious souls) to look after.

The good Lord give us understandings and hearts proportionable to the worke and to our hopes.

FINIS.